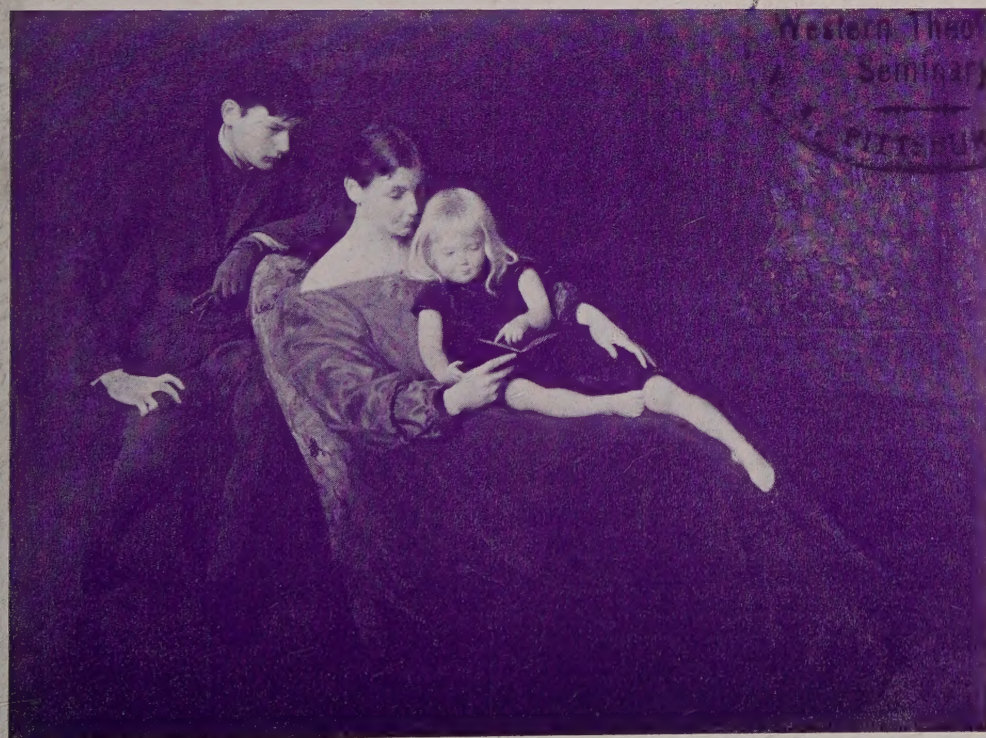


THE XPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



MOTHER'S
DAY

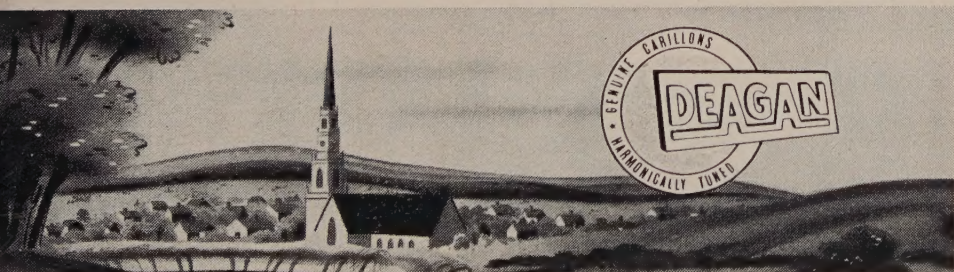
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MAY, 1946

Vol. XLVIII

No. 5

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The EXPOSITO

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

I am a very old subscriber to *The Expositor* began taking it in 1910 and have taken it ever since. I have, I believe, complete files of *The Expositor* (I do not think there is a single copy missing years).

I continued to take *The Expositor* after I finished Lawrence University in the West and during my courses at Yale and Drew Theological Seminary and have always found it helpful and stimulating.

I am sure your quiet, painstaking, sacrificial labors in the publication of *The Expositor* have not been in vain, for the Minister, himself, is not the one benefitted by the material he finds in the magazine, for he may proclaim some of the information and inspiration he receives from *The Expositor* thus the good is multiplied a hundred times more.

—W. E. S., E. Rutherford, N. J.

Närpes, Finland, March 11, 1946—"I saw one copy of *The Minister's Annual*, and I did like it very much. I should wish to get some one of the volumes or all of them from 1929-1945. I think these books should be to much suggestion and inspiration for me in the Lord's work, but now it is impossible for me to buy them because of the war. Now will I ask you, if you kindly are willing to give me these books, so should I be much obliged. My Address is Pastor . . . , Närpes, Finland."

Credit, Where Due

"My dear Joe: I did not write that article (*The Benediction*, March 1946 *Expositor*. Eds) and I am afraid that some brother will write to call me 'a gentleman three letters.' (F-U-R). I think it would be best to give a 'Correction' made at my request, explaining that article is from the U.L.C.A. Weekly Bulletin and printed in *The Call* without due credit during my absence on vacation. What do you think? Cordially,
P. W. Roth."

The facile pen of Dr. Roth might well have written *The Benediction*, for its spirit is great. That it did we note to calm the fear of challenge and to give credit where credit is eminently due.—JMR.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio.

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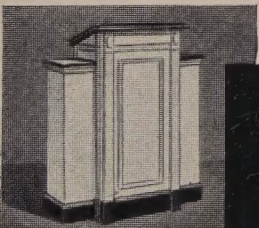
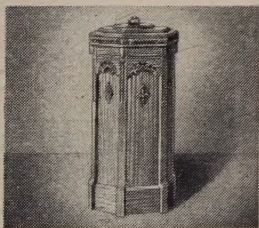
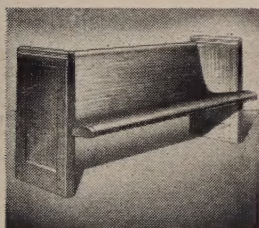
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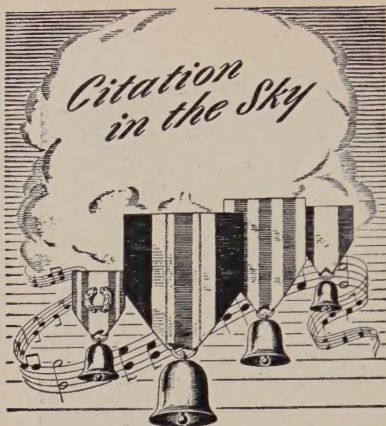
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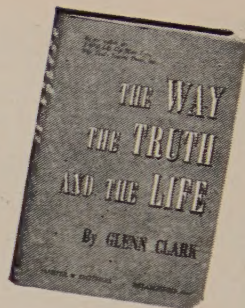
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AMERICA MAY FAIL

G. CLIFTON ERVIN

TWENTY-SEVEN years ago, in the year 1919, Dr. Charles E. Jefferson, preached his famous sermon on Gen. 9:20a, 21a. That sermon preached a few months after the conclusion of the first World War, he pointed out that in the Genesis story of the Flood there had been a world disaster and that Noah was faced with the opportunity of the reconstruction of a world after catastrophe and chaos. But, in the presence of so great and challenging an opportunity, "Noah was drunk." said Dr. Jefferson, the people of the world might fumble their great opportunity and fail in the task of reconstructing society after the disaster of the first World War because of their various forms of drunkenness. What a prophet he proved to be!

That sermon needs preaching today even more so than then. Its theme is more pertinent in 1946 than in 1919. America may fail to meet the opportunity of a destiny-laden future because she has gone on a drunken spree. America may fail because of her literal biblical drunkenness—because she is drunk on alcohol.

Second only to war perhaps, drink has been the greatest curse of mankind. Now that the war is over, the alcohol problem looms up as the Number One social and moral problem of America. One does not have to be a long-nosed, long-faced, blue-nosed, dry "fanatic" to recognize the fact that we are rapidly forming a nation of liquor-guzzling, beer-drinking inebriates. To paraphrase a line of Sophocles, Bacchus is king, having displaced Zeus!

Our rapidly increasing national inebriation is proved by the cold facts. According to figures released by the U. S. Department of Commerce, the American people spent more than \$7,000,000,000 for alcoholic beverages in 1944, an average of \$54 for every man, woman, and child in the country. A conservative estimate of the number of drinkers in the United States is forty million. Thus we actually spent

St. Louis, Missouri

May, 1946

an average of \$175 apiece for beverage alcohol in 1944. This means that the per capita consumption of intoxicating drink is at an all-time high. Basing this estimate on the *tax-paid* withdrawals of 100-proof spirits, beer and wines for consumption in 1944, the apparent per capita consumption was over 19 gallons—or more than 26 gallons for every person in our land over fifteen years of age! The actual per capita consumption was doubtless more than that.

No wonder that the liquor and brewing industries together can spend over \$75,000,000 a year on advertising! This advertising is one of our national scandals. What a shame it is for an accursed traffic which is a constant menace to public morals and the chief promoter of crime and disease, to be allowed to get away with the kind of advertising it does! The American Business Men's Research Foundation has a cartoon that underscores this scandal very vividly. In the center foreground of the picture there is a great stone base on which is written "Advertising." The figure of Truth in her long, flowing garments with the torch of truth held aloft in her right hand has been toppled from her pedestal, and in her place a fat, two-faced figure labeled "Hypocrisy" is being hoisted up on the pedestal by an equally fat and unpleasant-looking individual with an apron tied around his middle, who is labeled "Booze Barons."

Concerning this scandalous, lying advertising, Sidney J. Harris of the Chicago Daily News in his column, "Strictly Personal," wrote recently:

"In my naive way, I used to think that making whiskey was a pretty simple affair. You just threw together some alcohol, corn-mash, and a few other high-powered ingredients, shook them up in a barrel, let them stand a while, and there you are. But the inspired lads who write the whiskey ads have been wising me up, and now I know better. You see, each and every whiskey on the market is made by a separate, special and quite secret blend, guaranteed to afford the most exquisite delight

to the Man of Distinction who sips his royal brew.

"Oh, I have learned a lot from reading whiskey ads. For instance, nobody can really get stinking drunk from drinking the stuff—no, it merely heightens your enjoyment of Life; or sometimes strengthens the bond of Good Fellowship. Some distillers insinuate their whiskey is practically all the nourishment you need, and any day I am expecting their researchers to discover some new vitamin in whiskey that will make it essential for infants.

"They do not encourage intemperance, of course, but it is funny how the man with the whiskey glass forever in his hand has the stamp of success upon him. In the glowing universe of the whiskey ads, nobody ever gets potted, or beats up bartenders, or falls down elevator shafts, or makes a pass at other men's wives, or runs over kids in the street, or even has a teeny-weeny hangover. On the contrary, there is no end to what such a fine whiskey can do for you, such as making you popular with the boss, who recognizes your instinctive good taste, or helping you beat some other guy's time. . . . Marriages have been made on less, they tell me. . . .

"I believe in man's inalienable right to make a jerk out of himself by drinking as much as he likes (?); but if those whiskey ads don't get down to earth and stop urging a bourbon diet as a road to salvation, they will just be legislated off the map again as sure as I am a man of distinction."

Let us hope that prophecy is soon fulfilled! Meanwhile, however, there is a very simple, practical, and potentially effective thing that you and I can do about this deluge of liquor advertising and propaganda which is breaking down the resistance of millions to liquor. It is this: We can tear out each and every liquor ad that comes to us in our papers and periodicals and mail them back to the publishers with these or similar words written across the ad: "I strongly object to the liquor ads in your paper." Or these ads could be accumulated and sent in groups back to the publishers with our words of protest written across them. This plan, which is being sponsored at the present time by various temperance organizations has much, I think, to commend it. It will put the distillers and brewers "on the spot." The more they advertise, the more ammunition they will give us to fire right back at them.

But alcoholic drunkenness is not the only kind of drunkenness that may cause America to fail. There are other forms of intoxication that may contribute greatly to her failure and ruin. America may fail the world in this

crisis because she is drunk on nationalistic pride and power. Indeed, there are many in our land who are already drunk in this respect. This form of intoxication is undoubtedly an important factor in the aggressive campaign that is now being waged for peace-time conscription.

For the time being we have such power no other nation in history has had. The question is, what are we going to do with it? Are we going to get drunk on it? Are we going to use it to bless or to curse mankind? Are we going to use it soberly and cooperatively to help rebuild our shattered world—or are we going to use it drunkenly and selfishly to dominate the world? How very apropos are the words of Kipling to us today:

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

America may fail because she is drunk on greed, because of the intoxication of money madness. That is just what happened after the other war. Following World War I we engaged in one of the wildest scrambles for wealth in all history. What a financial spree America went on in those "roaring twenties"—and what a terrific "hangover" she had! It looks as if we may plunge into another reckless economic debauch as we do then.

Back of the mighty tug-of-war that is now going on between capital and labor, is the awful money intoxication. Labor sees the fabulous profits which the big industries of the country have piled up from their fat war contracts, and, rightly or wrongly, it feels that it has not gotten its share of those profits despite its high wages during the war. So labor becomes greedy for a larger share of the profits of industry in the future, while owners and management, on the other hand, are just as greedy for still larger profits for themselves. This form of national drunkenness can and will wreck our whole economy and bring war and misery to millions of our people, unless it is soon checked. Already the winds of inflation are beginning to blow—winds which can develop into a roaring, devastating tornado.

America may fail because she is drunk on hatred and prejudice in all of its many varied and vicious forms. There is a rising tide of anti-Semitism, anti-Negroism, anti-all-other-races, in our country, especially among the great masses of the ignorant and uninformed. One has only to listen to conversations on trains and busses, in hotel lobbies, restaurants, and

(Continued on page 256)

TO A GOLD STAR MOTHER

NORMAN VINCENT PEALE

Mr. Douglas:

we could always keep our loved ones alive though the exercising of faith, there never would be any death. There has to come a time when, after God has spared them time and again, He cannot spare them longer. It is given to all men to die. Some die in youth. Others die in old age. Some die in time of peace as a result of accident or disease; others in time of war. I think one must assume that whenever a man finishes his life's work has been accomplished on this earth. In the sight of God, years and months are measured in flashing seconds to him. It makes no difference whether a man lives 20 years or 80 years, when he has finished his work here he is promoted to that other realm of the life which we call heaven.

Really, it is a high privilege for that some men finish their life's work at an early age, while others in the sight of God apparently do not do so well, and they have to stay here longer until they finally work it out.

It is a fact that we poor human beings look so deeply in earthly terms. God does not place the same valuation upon earthly existence that we do. He said, "Be not afraid of those who kill the body, but rather those who may destroy the soul."

Of course, this is little comfort to one who misses and longs for a beloved face and figure. But if we are thinking spiritually rather than in an earthly way, we do not lay so much importance upon the life of the body.

You have been a woman of faith. You say your son had faith. This meant that you were in the will of God. You were harmonized with His will and purpose. I would think, that you ought to assume, which I am sure you may, that your son being yielded to God, His will was done.

God in His answers to prayer often says "Yes." Sometimes He says "Wait." Often He says "No." In any case, His will is done, and true faith is to believe that what has happened has happened for the best. If one does not take that attitude, he is setting his personal desire against the wisdom of God. Oftentimes we confuse with faith merely that which we desire.

I should like to ask you, in the deepest possible kindness, do you really think you have lost your son? Let me tell you a little story:

In a recent issue of The American Magazine, Mrs. Frank C. Douglas, of Blytheville, Ark., told how her son's death in battle had shattered her faith in the power of prayer. Since the publication of her letter, more than 3,000 readers from all over the nation have written to offer her advice and comfort. From all these letters Mrs. Douglas selected several which she found to be especially helpful. Among them is the following letter from Dr. Norman Vincent Peale, minister of the Marble Collegiate Church of New York, noted writer and radio speaker. Dr. Peale's letter is published here in the hope that it will also be of help to others.

Recently I sat in the home of two good friends who had lost their son in France. Two photographs were on their library wall. One was of the father in the uniform of World War I; the other was of the 20-year-old son in the uniform of this war.

In the intimacy of friendship they talked tenderly of their son. "He always whistled," the mother said. "Far down the street, when he came home from school as a little boy, you could hear him whistling, and as he grew up he whistled. He would come dashing into the house whistling, and toss his coat and hat at the hall hatrack; and both would catch the peg and hang there. Then he would run up the stairs whistling, a gay spirit."

They told humorous incidents; and, in that intimate way of friendship, we were laughing—and occasionally the laughter would be through tears. Suddenly, the mother said sadly, "But we will never hear him whistle again."

Strange as it seems, at that moment I had an indistinct, but nevertheless real, feeling that I had "heard" the boy whistle as we talked. It might have been the mood we were in, yet I prefer to believe differently; but as she said, "We will never hear him whistle again," I

found myself saying, "You are wrong about that"—I hesitated—"I had a feeling that right this minute he was whistling in this room."

The father—a sturdy, unemotional person—spoke up quickly: "Strange that you should say that; I had the same feeling myself." We sat hushed and awed. Ingersoll's great line passed

through my mind—"In the night of death, I see a star, and listening love can hear the rustle of a wing."

In the faith that God will give you peace and understanding, I am

Cordially yours,

NORMAN V. PEALE

IF CHRIST WERE WRONG

ORVA LEE ICE

IT IS WELL to remind ourselves that there are a great many people in the world who honestly believe Christianity will not work; that it is too ideal. Humans are humans, as "pigs are pigs" and there is no changing of man. In proportion as this same opinion possesses us as Christians, our zeal will lag.

I have been visiting regularly a young Jewish boy who has been committed to prison for life. The visits came from a sermon he had heard me give while he was in the county jail. He had come to me, asking me for religious literature. I have taken him books on Prayer, on God, and lately he has read Doctor Fosdick's "The Manhood of the Master." He is quite in earnest, and recently when we were visiting in the chaplain's office, he returned the book and said, "What if Christ were wrong?" It was a startling question for the moment. I countered his question with, "What if Christ were right, Louis?" Clear and earnest came his reply, "I think it would be wonderful!"

Later I sent him the words of Robert Browning in "Bishop Blougram's Apology:"

"What think ye of Christ, friend? When all's done and said

Like you this Christianity or not?

It may be false, but will you wish it true?

Has it your vote to be so if it can?"

1.

WHAT IF CHRIST WERE WRONG?

Have you ever considered it? If Christ were wrong we must be honest about it. As Tennyson suggests, "There lives more faith in honest doubt, believe me, than in half the creeds." Honest doubt is not "devil born." "Modest doubt," said Shakespeare, "is called the beacon of the wise." (Troilus and Cressida.) The men who built democracy doubted the divine right of kings. They doubted the well-held opinion that the king could do no wrong.

Minneapolis, Minn.

The men who founded religious liberty doubted that the pope was the sole vice-gerent of God. The men who discovered to the world the truth God doubted the taboos of wizards, magicians and medicine men. The men who lead us into truth doubt that we have been given the last revelation of God; that the last word has been said in science, government and religion.

But doubt is negative. There is no more power in doubt. We must not think of it as an end, nor take pride in it. Doubt is the substance, but only the shadow of truth.

The doubts of honest men have revealed to us the Christ. The very doubts of the disciples have served to bring about the revelation of God.

What is this I hear in the night? It is the voice of a strong man weeping. That is unusual. I go where he is. Sir, what has happened? He turns, and it is the face of Peter.

"When I saw the soldiers take Him, I doubted He could be the Christ. When I saw all the leading churchmen against Him, I began to think He was wrong. Yet I had just pledged Him my allegiance; though they should forsake Him, I would stand by. Then when they all condemned Him, made sport of Him and began laughing at me for being one of His followers, I denied Him; swore I never knew Him. Just now He passed by and I saw His face, His eyes and at once I knew Jesus could not be wrong."

Was that Didymus I just passed? Doubt Thomas? Hey! Wait a minute, Thomas, your friends are having a meeting in the upper room. They're waiting for you!

"I'm not going."

"Not going? Why not?"

"It's all over. Jesus is dead. I did think He was the Messiah once; I believed in Him. But they crucified Him; He's dead."

His face is drawn and haggard. He is proud of his doubts. Some people are. T

spend hours telling you what they do not
ve; sometimes in as many as five languages.
ve me the benefit of your convictions," said
the, "if you have any, but keep your doubts
yourself, for I have enough of my own."
Thomas was not happy. A week later, if
are looking through the window, Thomas
e in. He looked at the wounds of Jesus
fell in worship at His feet crying out, "My
d and my God."

We must learn to make our decisions in the
of faith, believing where we cannot prove.
man doubted and went out in the shadow
that doubt and it was night. Frantically he
d to get the Pharisees to take back the
er. He threw thirty clinking coins at their
and wildly rushed out to the cliff above
Kidron valley. There he hung, swinging in
wild wind, the bitter fruit of decision made
the darkness of doubt.

2.

WHAT IF CHRIST WERE WRONG? We
always reasoned from our conclusions
at this: Jesus is right! But what if He
e wrong? Then what?

If God didn't exist, man would have to
nt Him," said Voltaire. And some feel
if Jesus Christ were wrong it would be
essary to believe Him right anyway. That
an element of nobleness in it. We must
e an ideal to hold to even if it is an illusion.
must have something higher, holier than
elves and if a fable will suffice, we must
e it true.

ut one thing is certain, we cannot generate
usiasm over something we know to be a

We must believe in something eagerly if
are to continue to support it. If we suspect
are being deceived our flame of faith dies
into cold dead ashes. Pretense is short-lived.
gion cannot be, as someone has said,
rooing on a big scale." No man can be
oy if he knows he is fooling himself. Any
e that is founded upon deception, however
d its results, is doomed sooner or later.

urthermore, men cannot think of God
pt as "the way, the truth and the life."
very name God signifies truth, honesty and
erity. Plato said of God, "The truth is
body and the light is His shadow." No
d can be better, no truth truer by supporting
ith a falsehood.

3.

WHAT IF JESUS CHRIST WERE
ONG? What if His story is all fiction.
at if His gospel is an invention?

e said, "I am the way, the truth and the
What if there is no way? No way

out? What if there is no truth, no light?
What if we are in darkness until now?

He taught that God was "Our Father, which
art in heaven." What if there is no Father of
heaven and earth and we are marooned on this
planet? Are all orphans after all?

He preached the gospel, "Blessed are the
merciful for they shall obtain mercy." What
if there is no mercy? "Blessed are the pure in
heart." What if there is no such thing as
purity?

IF CHRIST WERE WRONG, then a lie is
just as good as a truth; evil is just as beneficial
as good; vice the same as virtue. The world
is doomed and the whole of man's existence
"a tale told by an idiot, full of sound and fury,
signifying nothing." Man is "an infant crying
in the night with no language but a cry."

WHAT IF CHRIST WERE WRONG?
Then, just as the disciples said it, "To whom
shall we go, for Thou only hast the words of
eternal life."

4.

WHAT IF JESUS WERE RIGHT? What
if He is the way, the truth and the life? What
if He is right about God, about goodness,
beauty and truth? What if He is right about
sin? The wages of sin? Eternal life? The
judgment? Where, then, do you stand? Is
He true? Then where does that place you as
to obligation? Loyalty? Do you believe He
is right about wrong and evil? About the
gospel of salvation?

Then, if Christianity is true, it is the most
important thing in the world. If Christ is
right, He is indeed the Savior of the world.

What if Jesus were right! Face up and be
honest.

"What think ye of Christ, friend? When
all's said and done

Like you this Christianity or not?

It may be false, but will you wish it true?

Has it your vote to be so if it can?"

THE HUMAN TOUCH

May every soul that touches mine—

Be it the slightest contact,

Get therefrom some good,

Some little grace, one kindly thought,

One aspiration yet unfelt,

One bit of courage for the darkening sky,

One gleam of faith

To brave the thickening ills of life,

One glimpse of brighter skies beyond the
gathering mist,

To make this life worthwhile,

And Heaven a surer heritage.

—Author Unknown.

THINGS UNSEEN

JOHN W. McKELVEY

IF YOU wanted to build that home of which you have been dreaming all these years, you would not go to a roofer, a painter, a plumber, or a paperhanger for advice and blueprints—skilled as these men might be in their respective trades; you would go rather to a builder, a masterbuilder. Hence for the sake of chatting about the best ways and means to build the House of Life accompany me on a visit to the greatest of all masterbuilders, the world-famous Carpenter of Nazareth.

The thing that startles us as we take our seats is the unaffected dignity with which He sums up the great issues of everyday living. He makes no effort to be rhetorical. He says simply that happy living, the kind of living that brings inward satisfaction and outward good will, is achieved in the same way a man builds his house. We are on the point of saying that when it comes to houses we prefer the English Manor type with slate roof, tile bath, hardwood floors, and walls papered in quaint French patterns within and decorated without by pretty blue shutters. Before we are able to express our preferences, the Master-Carpenter is quietly saying that the real distinctions between houses are not those of style and architecture, the kind of roof, the degree of conveniences, or the color of paint, in a word, the things that are seen, but the foundations, *the things that are unseen*.

He points out that in the last analysis there are only two kinds of foundations, those built "upon a rock" and those built "upon the sand." Naturally, it strikes us as a bit absurd that the matter of a happy life is left resting on something which, as far as we are concerned, is the least important part of a house, certainly the least attractive, when visible, and the one part most seldom visited, except on errands of absolute necessity. Amazed as we are, the whole matter of building the House of Life is as simple as that to Him, and having answered what was in our mind to ask Him, He straightway rises and turns to go away.

Spontaneously we rise with Him, and to our consternation the whole assembly who are about Him get to their feet also. Apparently our feelings are shared by them, for with one accord they cry out, "Good Master, how can these things be?" I need not add, paren-

thetically, that His gracious willingness continue the conversation, as He agrees to answer the flood of questions which we have to ask, is the reason why He is sought out among all the architects of the ages, high and low alike. I cannot describe reactions, as without a moment's hesitation this Masterbuilder raises what seems to me to be a most extraneous issue.

Instead of discussing such matters as how much money a man has to spend on his prospective house—certainly a vital consideration from my standpoint, He regards it with the same interest Robinson Crusoe displayed over the thirty-six gold sovereigns he found in what was left of his shipwreck. Looking at them with scorn, he said, "Oh drug, what art thou good for? Thou art not worth to me, nor is the taking off the ground; one of these knives is worth all the heap." So to Him money seems not the necessary thing at all. Nor education or social position, for He does not even mention them. Instead, He astounds us by asking, "What is written in the law? What do you read there about the thing essential to an enduring house?" Quick as a flash one of the people standing near replies, "You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbor as yourself." "A right answer," He replies, evidently pleased with the intelligence of the crowd about Him.

"Now take your heart, to begin with." Many are all puzzled at His suggestion. But He is smiling, and at the same instant He is pointing to a man by the side of the road who seems in a great dither about something he is holding in his hands. The Carpenter quickly informs us what the man is doing. "He is cleaning his drinking-cup. The Pharisees and all the Jews . . . have a number of traditions to keep about washing cups and jugs and basins (and beds). He is much concerned about polishing up the outside of his cup, as you see. Do you not see how nothing outside a man can defile him by entering him? . . . No," He adds, "it is what comes from a man, that what defiles him." The Carpenter doubtless is referring to the Wise Man of Proverbs 4 and 23:7, for the next thing He says coincides with the ancient man's thoughts, "Keep

t with all diligence; for out of it are the
s of life. . . . For as he thinketh, in his
t, so is he." At least, He repeats these
ights when He says, "From within, from
heart of man, the designs of evil come:
al vice, stealing, murder, adultery, lust,
ce, deceit, sensuality, envying, slander,
gance, recklessness, all these evils issue
within and they defile a man."

While He is speaking I begin in my mind
pply what He is saying to that black man
an Domingo. He had been unjustly pun-
d for a misdemeanor, and while he lan-
ned in jail he vowed to get even on his
se. He planned to commit a few murders
then escape across the border into Haiti,
re he would start life all over again. But
e he was preparing to carry out his revenge,
icked up a penny gospel. Opening it he
: "You have heard how the men of old
told, 'Murder not' . . . But I tell you,
ever is angry with his brother (without
e) will be sentenced by God." Suddenly
black man saw that life would never come
right on the basis of revenge. He might
e the police, but he saw he could never
e God. So he dug out the old foundation
vil and put in a new foundation of up-
tness of heart, to the healing and redemp-
of his soul.

y thoughts snapped almost instantly, for
indful of my wool-gathering the Master-
der is already into the next phase of the
ission. "Soul," is the word that brings
back to earth. Of course I know we all
souls, and that the soul stands second to
ing in importance, but I must confess I
valued the soul too lightly even so. He
ying, "You have heard how men of old
told, 'You must not forswear yourself
discharge your vows to the Lord.' But I
you, you must not swear any oath. . . . Let
t you say be simply 'yes' or 'no;' whatever
eds that springs from evil." I thought at
of the shocking amount of dishonesty
ng us which the gasoline and food rationing
ght to the surface. The government did
make us liars by simply asking us to fill out
atch of questionnaires. Long before the
tionnaires our 'yes' did not mean 'yes,' our
did not mean 'no.'

No one can serve two masters," He con-
es, "either he will hate the one and love
other, or else he will stand by the one
despise the other." And as He speaks I
Him look with a penetrating gaze upon
the fisherman. That, of course, had
his name, and in that searching gaze it
to me suddenly and clearly. The Car-

penter had seen something deep in the soul of
that outspoken fisherman, something so whole-
hearted and enduring that He re-named him
Peter, "the Rock." I will not presume to say
whether or not the Carpenter saw into the
future when He named Simon "the Rock,"
and saw Peter quavering like quick-sand out-
side the Judgment Hall, trying to "serve two
masters," playing false not only to his Master-
builder but to his own soul as well. But it is
plain as the Masterbuilder stands there at this
moment looking into the face of Peter, that
He is confident Peter's soul will hold up under
the stress and strain of the future, for He is
saying, "On this rock I will build my church;
the powers of Hades shall not succeed against
it."

I wish I could repeat all the Carpenter is
saying, but obviously His words are many and
our time is running out. He already is
speaking about the merit of strength. To my
surprise, however, He is not discussing mere
physical strength. To the enjoyment of every-
body He proceeds to illustrate His point with
a story. "A nobleman," He said, "went abroad
to obtain royal power for himself and then
return. He first called his ten servants, giving
them each a five-pound note, and telling them,
'Trade with this till I come back.' . . . He
secured the royal power and came home. Then
he ordered the servants to be called who had
been given the money, that he might find out
what business they had done. The first came
up saying, 'Your five pounds has made other
fifty, sir.' . . . Then the second came and said,
'Your five pounds has made twenty-five, sir.'
. . . Then the next came and said, 'Here is your
five pounds, sir; I kept it safe in a napkin, for
I was afraid of you, you are such a hard man—
picking up what you never put down, and
reaping what you never sowed.' He replied,
'You rascal of a servant . . . You knew, did
you, that I was a hard man.' . . . Why then
did you not put my money into the bank, so
that I could have got it with interest? . . .
Take the five pounds from him and give it to
the man with fifty. . . . I tell you, to everyone
who has shall more be given, but from him who
has nothing, even what he has shall be taken."

Most all heads nod agreement as the Car-
penter finishes this story, for we can see the
drastic implications when a man fails to put
all the strength he possesses—be it small or
great in capacity—into the work of life.

Since the day is fast slipping away, the
Masterbuilder hastens to conclude. "You must
love God with your whole mind," He says.
How significant that He considers the mind
among the unseen factors in erecting the House

of Life! Other men before Him omitted it. We will think as we please, they so much as said, adding, What does it matter how we think, or even if we think, so long as we toe the mark of the law? But it is plain that the Carpenter of Nazareth believes otherwise. He is explaining, "I am the real and living way. . . . If you abide by what I say, you are really disciples of mine; you will understand the truth, and the truth will set you free." As I listen I am almost sure His brother James is interpreting this compelling statement when he writes in his Epistle, "Whoever, then, knows what is right to do and does not do it, that is a sin for him." Without a doubt He means that the mind that is untrue to the truth is like rotten timber or plain sand in the foundation of a house, and it will crumble under the weight of life's house.

Now that we are reminded of these many tremendous insights, we all see with intuitive unanimity that unless "the things that are

unseen" are considered with unstinted care and unless the House of Life we are building has firm foundations in "heart, soul, strength and mind," no matter how bright the trimmings, how graceful the exterior, or how costly the furniture, that House will crumble in the storm and perish from the earth.

Our conversation with the Master-Carpenter must close. We rise and return with reluctance to the long roads which we must tread alone. But we are no longer lonely or disheartened. We realize with sudden discovery that the great Apostle was right when he wrote to the Corinthians, "For the things which are seen are temporal, but the things that are unseen are eternal." And in the refreshing strength of this discovery we set ourselves with redoubled zeal to work on the foundation remembering the cry of the Psalmist, "If the foundations be destroyed, what can the righteous do?"

PREPARATION FOR THE SABBATH

T. N. TIEMEYER

WHAT would life be like without a Sabbath Day? What if each day of the week were exactly like the others, with no day for rest and worship? The Sabbath is such a valued part of our heritage that we would refuse to give it up no matter what pressure could be brought to bear.

We are indebted to the ancient Hebrews for that hallowed seventh day. It was they who made it sacred and gave it the name Sabbath. So important was this special day that they also named the day before it, calling it the Day of Preparation. But when Christian congregations adopted the institution of the Sabbath, they neglected to adopt with equal fervor the idea of preparation for the Sabbath and so, today, that ancient tradition is rapidly slipping into obsolescence.

True Sabbath worship is an art and requires a technique. You cannot devise short cuts or hasten the development of the worship experience. Time is needed to bring the body, mind and soul from the worldly scene and focus them upon things of the spirit. There was a time when our Puritan forefathers spent six to ten hours on a Sunday in group worship, and even until recent years many devout congregations thought it not too much to attend three services

in one day. Under such conditions there was ample time for the worshipper to adjust his mind to spiritual imagery and breathe in the sacred atmosphere so that, before the day was spent, he was living in a higher plane where the words of the Bible and the phrases used by the preacher had pregnant and pointed meaning. But when the average Christian limits his Sabbath worship to one hour, how can he hope to grasp fully the meaning of things he hears unless he be prepared?

When a runner enters a race, he has behind him many weeks of diligent training; he gives the best possible performance even though the race may last no longer than ten seconds. A solo can be sung in two minutes, yet if the rendition is to be worth while, it must be the culmination of years of vocalizing. Actual church worship takes but a fraction of a week's hours, but you cannot attain your best results without other previous hours of preparation.

To be prepared for the Sabbath requires certain mechanical preparations. From a practical point of view, it may seem that the Hebrews overdid this. Every dish of food had to be prepared in advance; every article of clothing was made ready; every lamp was filled with

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and ready to be lit. No unnecessary motion permitted on the Sabbath that might detract from the worship time. This may seem overly fanatical, but the spirit of it is admirable and should challenge modern Christians. Perhaps your parents taught you, as mine, that you must not retire on Saturday night. If your clothing was examined and laid out the next day, your shoes properly shined, your church offering envelopes and your Sunday school books ready to take along. I commend to you as an excellent custom worth reviving. It is little enough to ask you to make a few changes in your habits, your family schedule and even your diet for the greater benefits of worship.

We must prepare ourselves physically for the Sabbath. A person not at his physical best cannot worship properly. The Sabbath preparation is most flagrantly violated by too many people getting too little sleep on Saturday nights. The proper amount of sleep needed varies according to age, occupation and general health. Nor would I say dogmatically that one must stay home on Saturday night. Sin does not consist in being out that late, but in staying out later than one's ability to endure without suffering for it the next morning. It is far from inspirational to the worshiper to be faced with a sea of red eyes, heavily circled, and watch them desperately denying the desire to doze.

Congregations would soon complain if their members would yawn throughout the service, rub their eyes, and fall asleep while they sang the hymns. Yet the service is not planned for the members, but for the people. If one expects to get something worth while out of it, one needs to be physically rested. This applies even to those who occupy positions essential to the worship program, such as the choir, organist, deacons, ushers and church school teachers. Because one is counted on to contribute to the services, whose talent and time is dedicated to God, one must be more conscientious in his or her preparation.

We must prepare ourselves mentally for the Sabbath. A good deal depends on your attitude when you come into church. You cannot expect one little hour to disperse a gloom that has been permitted to hang over you all week. Religion has tremendous powers but cannot be applied to the outside like a magic poultice. We must make some mental effort to change our attitude if you want religion to help. Try to quiet the mind before coming to worship. A little time spent in silence, or in a relaxed position, or in deep breathing will bring big dividends. Refuse to allow anyone to

disturb your Sabbath breakfast. Let no misunderstanding be engaged in before church. Any mental upset is a barrier to the Spirit of God.

The Psalmist advises us to come to worship thankfully and joyfully. Those are the proper mental adjustments to make. Be thankful for the goodness of God and realize how little you deserve His mercies. A lot of humility makes fertile soil. The more we empty ourselves of self, the more room there is in us for Him. Come joyfully as though you were facing a great experience, not as though you were going to a wake. Come with anxious expectation, looking deliberately for some personal message of hope, or guidance or a solution to your problem. Come with anticipation and you will not go away empty-handed.

Prepare yourself by saturating the mind with religious ideology and spiritual terminology. Religion has a language of its own, and if your mind is still using the language of the business, social or academic world, then the words of the spirit will sound like a foreign tongue and much of the worship hour will be wasted.

Prepare the mind with Bible reading. In a twenty-five minute sermon, a preacher cannot take the time to explain every Biblical reference or give a complete biography of every character mentioned. When one preached for several hours on the Sabbath, he could explain every scriptural quotation and outline Bible history necessary to the exposition of the text. But when he is limited to half an hour, he must assume that his congregation knows the Bible well enough so that he can omit these details, otherwise there would be little time left for challenge and inspiration. Unless the worshiper's mind is steeped in Bible lore, the sermon will fall on dull ears.

Let me emphasize the necessity of preparing the spirit within for the worship experience. Jesus laid down a basic rule for preparation when He said that if your brother had sinned against you, then you must square yourself before coming into God's presence. If there be any resentment or unforgiveness poisoning your spiritual bloodstream, you had better drive it out if you want God to enter. If you have soiled your hands in shady dealing this week, or walked in the company of the sinner, or joined the scoffers, you must clean that up with soul-searching confession. Some churches require a week's notice of intention to take Holy Communion so that the participant can come duly prepared. But you have a week's

(Continued on page 255)

The Editor's Columns



For or Against

HIS REACTION to the whole Church rises from his reaction to one individual pastor. So often that is true. Unfortunately, the pastor was a negative personality, and somewhat of his pastoral negativism washed over the lip of his Church cup and ran down upon the heart and soul of his parishioner and seared it.

Not only is a man known by the company he keeps, but a company, even of believers, is known by the man it keeps. If the company, in this case, kept a negative leader, that sufficed the protestant, that the company was negative, and being positive, he would have no more of it.

The world is full of such. The unfortunate part of the picture being that one ministerial swallow never did and never can make the Church Fall, and I don't mean to be facetious. The matter over which I pronounce my concern is too serious to make light of, too wide-spread to laugh at, too costly to count it slight. It is the difference between sunset and dawn. One speaks of coming day, the other of deepening night. It is the difference between the positive and the negative.

Were the powers that be of sufficient capacity to total for us, as auditors of the great book of accounts, the cost to the Christian fellowship, in time, in effort and energy, in study and research, in invited indignities and slanders, in lost prestige and personality, in desertions from the ranks and dimly lighted ways which slow down advancements, as but a small part of the costs of church and ministerial negativism, we would be shocked beyond measure, for the slow dripping of a tiny leak will eventually empty the largest reservoir.

The true message of salvation can be only positive in content and mien. Its true presentation can be only positive. Inconceivable, the disservice done it when that fact is lost sight of.

There was a day, not too long gone as to take with it all lingering indications of its having been, when it was thought in many

pulpits that the most healthy spiritual position which could be assumed by any peoples was an "anti" position, anti-Catholic, anti-theatre, anti-liquor, anti-dance, anti-tobacco, anti-card, anti-secret orders, anti-everything, and hence many a countless sermon pointed to the peril of the way when it might well have taken its hearers by their trusting hands and led them on to the perfection of the heights so frequently ignored.

Of course it is the pastoral prerogative to lead the blind and help them pass peril, but sight, insight, foresight and even hindsight must be the leader's before he can lead, and he who spends his energies warning of peril when he might the better be winning to perfection, must be rated not less than a spiritual myopic.

Surely, it should not be too difficult to say something for God. Having something to say for Him, let's say it and say it in an inviting positive way rather than spend our time and substance shouting against even a pastoral denominational pet aversion. One is positive the other negative. One woos. The other repels.

There is so much to say, delightful, inspiring, soothing, encouraging, saving, all from a positive position, that if you put the least-tenth of it into words, during your ministerial life-time, you will find your days and years blessedly filled to the point where you will have to leave the anti-free-for-alls to other, less occupied hands and hearts. It will be well.

Education of the Clergy

IN THE report of a recent meeting of the Home Missions Council an item interested me, perhaps because I had just been talking with a clergyman who had asked my suggestion about how he could receive further and necessary education. This item states: "Out of 23,000 Protestant Negro ministers in the United States, 18,000 have not gone beyond the fourth grade in school. During the past year 2,409 of these men studied in institu-

ucted under H. M. C. auspices for from
to six weeks.

hile there are also many white clergymen
se education is inadequate and incomplete,
plight of the Negro pastor deserves a lot
attention than it receives. For years
y Sunday Schools have saved their lesson
erial and at the end of the quarter sent it
h for further use.

ne day I asked why the old material was
, and if it would not be better to use new
erial. To my surprise, because I didn't
w as much about the situation as I should
known, I was told that they were glad
et any proper material no matter how old
ight be, because so many of the congrega-
s and clergymen were too poor to buy
hing. I was further told that because of
low educational standards they were very
ous to have well edited and well written
erial, such material aiding in raising the
dards of instruction.

n our country we have more poor Negro
rches and more poor Negro schools than
y realize. Truly, to raise the standards of
people the clergy must receive training and
cation. This is a field right on our own
rsteps, a challenge and an opportunity.
p in substantial proportions ought to come
n the Christian churches, and groups en-
ed in this task should receive encourage-
t. It would seem unnecessary to organize
her groups, for those already engaged in
work have knowledge and experience; they
w the need and the most effective methods.
ere is a call which should be answered.
ill not be put off.—*W. R. Siegart.*

Gentle Knock My Hospital Door

HERE is a gentle knock on the door of
my room at the hospital. That door is
shut; and it is well for the doors to hos-
rooms to be shut. Unless you needed to
apart, you are not in a hospital room. And
ometimes the closed door is a good idea. To
yourself you must lose others; even as to
others you must lose yourself.

As you lie in bed, and listen to the gentle
ck at your door, your imagination works
ckly before the door opens, and you see
o enters. Maybe it is a loved one hastening
to see how you spent the night. Fine.
ybe it is the mail distributed by the floor
ervisor, and you have a greeting card from
riend that is sometimes sympathetic, some-
es loving, sometimes humorous. You like
m all. Maybe it is a vase of beautiful

blooms with a card from a dear one who
shows kindness by a gracious bundle of blos-
soms. Maybe it is a pretty girl with some ugly
medicine. Maybe it is the hospital orderly with
some ideas and duties which result in anything
but order.

The point is: the door opens, and you get
a glimpse of life. The events and the people
who enter your life through the hospital door
are as varied and as surprising as the events
which enter your life at your place of business
when you are well. Your hospital room is a
miniature world with all the joys and all the
problems and all the cares and all the ques-
tionings which the big, wide world brings.
And as you master these things in the hospital
room, so you learn to master things beyond the
hospital doors, when you step back into the
larger world of living.

And while you lie on your hospital bed,
you know that there are many people in the
hospital and connected with the hospital who
are concerned with your welfare. They are
busy by day and by night to see that you
become well—doctors, nurses, assistants and
hosts of friends. You are constantly in their
minds and continually on their hearts. You
rest content because you leave the worrying to
them, and are sure they will be on hand for
every emergency that may arise. And they are.
They do take care of you and you are coming
out all right, and soon.

And in this larger area that we call a world,
you are being taken care of even better. The
world is made for you, and contains ten thou-
sand things that are at your beck and call each
day. God guides the world, and each of us.
His arms are about us; His hand is near to
steady us; His heart is turned toward us in our
need; and we can leave it all to Him. He is
the loved one, kindly Physician, gracious Nurse,
and devoted Friend all; and infinitely more;
for He is Himself too! His curative processes
are for the healing of our bodies, for the
healing of our minds, and for the healing of
our hearts. We can with complete confidence
leave it all to Him through faith in Christ
Jesus our Lord. And when He knocks gently
upon the door of our hearts, we need say,
"Come in, Lord Jesus, and abide with us now
and always."—*Charles Haddon Nabers, D.D.*

Life is complex. Only the simplest of acts is
plain to us. If a man thrusts his hand into fire, he
is burned; effect and cause are like the two sides of
a copper; the law is evident. But, if this man
thrusts himself into a cycle of wrong and vicious
actions (Nazi Gas Chamber murders) the working
out of cause and effect is not so prompt, nor so
clear to the average mind.

THE CHURCH AT WORK



Home Life Studies

I Cor. 13. Love in Daily Life
 Matt. 5:13-16. The Family a Witness.
 Matt. 7:7-12. The Golden Rule.
 Matt. 7:24-27. Home Life on Firm Foundation.
 John 13:34-35. The New Commandment of Love.
 Gal. 6:1-9. Mutual Helpfulness at Home.
 Eph. 5:25-33. As Christ Loved the Church.
 Eph. 6:1-4. Parents and Children.
 Prov. 31:10-31. A Noble Wife and Mother.
 —From "Home and Church" Bulletin,
 United Lutheran Church.

Monthly Service and Sermon Suggested on Matt. 16:24

During a conference in Geneva, Switzerland, Dr. S. C. Michelfelder, Director of the Material Aid Division of World Council of Churches, suggested to former President Herbert Hoover that every church in America hold a special service with the sermon to be based on Matt. 16:24. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Do Unto Others

"American teachers are missing the opportunity of all times if they don't stage a *back to church* movement to save our future citizens from losing much that is protective and inspirational," writes Ella Bringolf, kindergarten teacher, Tacoma, Wash., in the National Education Journal, April, 1946. "Teachers are the only group who contact most children and can do it. Teachers will find such a movement will help their behaviour problems," she continues. "Only with pupils devoted to the Christian precept, 'as ye would that men should do to you, do ye also to them' may we hope for the democracy our Pilgrim forebears came to establish."

Prize Is Posted For No. 1 Daddy

Determined to place greater emphasis on observance of Father's Day, Sunday, June 16, the National Father's Day Committee, New York City, this year will award a \$100 Saving Bond to the father of the largest family in the country.

"Purpose of this search," said Alvin Austin, executive director of the committee, "is to give recognition for the rearing of large families—vanishing American custom."

Austin said applications for the award should be mailed to committee headquarters, 50 East 42nd St., New York City. The "largest family" will be judged on the basis of the mothers and daughters now living, Austin said.

The Christian Council on Palestine

Two recent addresses made available for study and suggestion on the Christian-Jewish relationship are made available to ministers through the Christian Council on Palestine, 70 Fifth Avenue, New York 11, N. Y. The addresses are in pamphlet form, with foreword by Dr. John Haynes Holmes, and are:

1. A Christian Looks at the Jewish Problem by Carl Hermann Voss.
2. A Jew Looks at the Christian Problem by Rabbi Philip S. Bernstein.

70 National Organizations in U. S. A. To Cooperate in NBC-UN Project

The Press Department of NBC announced that 70 National groups, representing a membership of 15,000,000, have joined in the promotion of world amity. Program direction and promotion have been placed in competent hands, and the schedule announced to date is as follows:

Thursdays, beginning June 6, 11:30 P.M. EDT, "Concert of Nations;" Fridays, beginning June 7, same hour, "Tales of Foreign Service;" Sundays, beginning June 9, same hour, "The

fic Story;" Saturdays, beginning June 15, 10 P.M., EDT, "Our Foreign Policy;" Saturdays, beginning June 29, 9:00 A.M., ERT, "Come Around the World."

Tricks of The Printing Trade

Ministers who make up their own bulletins for community-wide distribution, and prepare their own letters for parish-wide use, reports of conferences, etc., will be interested in "Tricks of the Printing Trade," 50c, issued by W. H. Richards, 127 E. New York St., Indianapolis 4, Indiana. Mr. Richards says the booklet is in its third edition, and contains 57 valuable "tricks," each of which is worth more than the price of the book. Since Mr. Richards offers a money-back guarantee, the book may be purchased with confidence.

The Sermon on The Mount

In an illustrated form, 8½"x10", is published by John C. Winston Company, \$2.00. Illustrations are by the world-famous artist, Everett Ruess, based on text from the book of Matthew, the King James Version of the Bible. Ask to see the book at your book store. It should make an acceptable award for Sunday School children, or vacation Bible School children.

Landscaping Church Grounds

Church grounds should be planted, under the direction of an experienced person, and should be carefully and persistently looked after, especially in the early growing months. Pictures might well be offered to young people taking responsibility, and workers are commendable if cooperation is offered, and some recognition given. Pictures "before and after" are always a wholesome stimulant to endeavor. Flower beds at the rear of the church, wide chancel decoration during the summer months, and recognition for such service in the church bulletin, or local news column, is usually sufficient to keep the work up.

"Oscar" in the Field of Religion

About 1,000 public relations executives, representing business, publications, radio industry, government, labor, management, transportation, education, amusement and research, were present at a "First Annual Public Relations Award in Religion" on the night of March 30, in the Presidential Room, Statler Hotel, Washington, to present an "Oscar" in the form of a 12-inch high

silver and mahogany anvil, emblem of the American Public Relations Association (The Anvil of Public Opinion) was awarded to the interfaith United Church Canvass movement, sponsored by 19 national religious bodies. The award was given for "the most meritorious 1945 public relations performance" in the entire field of religion.

The aim of the United Church Canvass is to secure community financial support for all institutions of religion, and has been conducted for four years.

Our Children

"Children are an heritage of the Lord." A father whose son was in serious trouble lamented, "I gave great care to the development of my business, the building of a suitable house, and money for the purchase of food and clothing for my family, but the children—I guess they just grew up any old way!"

How many parents are awakening to this reality at this hour? The chief concern of every father and mother should be "how the children grow," "how the children grow in grace and knowledge of Jesus Christ." Children can do with a modest home, with limited food and clothing, if they have the love and care of their parents, and their sympathetic understanding.

Tribute to Competitor

Dr. Ralph M. Harper, Winthrop, Massachusetts, pastor of St. John's Episcopal Church, sends the following "box" from the local Winthrop paper, and adds "It may well be that there is a *method* of church unity superior to the discussion of the ages, namely a free acknowledgment of good work, whatever the name of the denomination. During my 32 years of work in one parish, my thought has been, Why wait? Why not enjoy unity now?"

Tribute to a Competitor The First Methodist Church

By Ralph M. Harper

What is the attitude of the competitors in this town toward the new Methodist Church? In fairness may I say we are not planning to fold up. We too are going out for new business!

If business is robbery, we shall all then be robbers indeed. But business is not robbery; business is a fair exchange of values. I have a dollar and the Church has a blessing. I give my dollar and get the blessing. Nobody has been robbed. The return is in proportion to the sacrifice.

The sacrificial gifts of a half million dollars the past sixteen years to erect this building, balance the budget for current expenses, and at the same time generously to meet the call for benevolences have gone beyond the thought of immediate returns. A capital investment has been made. Two increasing dividends are assured:

One is in a renewed faith in this town. Whenever one says, "The town is going down," the answer will be, "Look up at this beautiful Church."

Another dividend is in an alluring invitation to every member of the community not to wait for the trumpet to sound but to watch now for a chance to meet the Lord. As a small boy once wrote:

Each time that I pass by a church
I stop to pay a visit,
So that when I am carried in
Our Lord won't say, "Who is it?"

The Art of Plain Talk

This is the title of a book by Rudolf Flesch, published by Harpers, list \$2.00, and should be of interest to every minister. The review of "The Art of Plain Talk" published in Information Service, Federal Council, includes the following paragraph:

"Mr. Flesch's studies of readability should benefit every public speaker and writer who wishes clearly to convey his thought. They are not for those who deal in confusion and double talk. In a day of complex issues and vague generalization his tests for clarity should be widely used. His recommendations are sensible; they may be readily applied; brevity, he points out, is not the same thing as simplicity.

"The recommendations include: 1. The use of short sentences; 2. The discard of language gadgets; 3. A reduction in the use of affixes; 4. The spacing of important ideas so that time is allowed for understanding; 5. The use of familiar construction and personal references. A good method of applying the recipe, to talk about people in short sentences with many root words, is given. Use of verbs, preferably active verbs, is recommended.

Picture Stories From The Bible

The complete Story of the Life of Jesus, as told in full color continuity, edited by M. C. Gaines, issued in one-book edition, is available for 25c. 1,500,000 copies of part one and part two were sold before the present single edition was issued. If you are inter-

ested in quantity price, address your request to Picture Stories From the Bible, 225 Lafayette Street, New York 12. These books should be especially helpful for summer vacation Bible schools.

Relief Film Available

Marie-Louise, a sound film available now for general distribution and useful in fund raising programs for world relief and reconstruction, is a child's-eye view of the war. Quiet, unpretentious, it will bring Americans a deep understanding of what war means to the children of war-ravaged lands.

Particulars about the film may be obtained from your denominational headquarters, or the Religious Film Associates, 11 West 42nd Street, New York 18.

Spiritual Growing Pains

In "Christian Aid Overseas" Leslie B. Moss appeals to Americans to do without new East Coast finery, and let our spirits dwell "on the annual reminder that Christ's spirit is to set us free from greed and fear which haunts our earthly steps; to realize that life is eternal not temporal; and with this realization raise the stature of mankind." To grow we must put forth effort where there are spiritual growing pains, as well as physical. Mr. Moss continues his plea:

"We can give food and clothing of our own which by saving life, by healing sickness, will cure despair and will open a highway to the kingdom of God. A program of material aid is not an unworthy adjunct to a spiritual ministry. It is our present doorway into a greater release for the human spirit from the staggering weight of woe and devastation. It is more than a spark. It can be a steady light that glows with love and mercy casting aside the shades of night and opening to numberless souls the heights of undimmed glory. Let us not be reluctant givers, let us share generously and gladly."

How many thousands of our generous, cheerful and exuberant young people would welcome the suggestion to forego their graduation finery and entertainment costs, giving the sum instead to a fund for specific foreign relief. How many thousands of Christian mothers would gladly forego the floral and other Mother's Day gifts, but to receive the money instead to give to a relief fund for starving peoples, especially children.

Pupils at Fullerton, California, Union High School sent \$20.00 recently to CCRA, to add to the gift total from them in the last 3

making \$680.00. Teacher Helen Dryer she collected the sum by letting her class chew, at five cents an hour.

Master Dust on Pews and Floors

Master dust may be removed easily from pews and floors after your building or renovation job is completed, writes an Expositor contributor, by mixing one quart of cider vinegar with six quarts of tepid, soft water, and using an ordinary mop, or cloth. (Vinegar softens wood.—*Ed.*)

For Conscientious Objectors

Shop G. Bromley Oxnam, President of the National Council, conveyed to President Truman after a resolution adopted by the executive committee of the Council. Quotations from the letter follow:

It is our earnest hope that such steps may be taken as are required to release men who are imprisoned solely for the sake of conscientious convictions. We also hope that they may be restored to them and other conscientious objectors who have completed their service, full civil rights.

Now that the war is over there is no reason to hold longer in prison men who have served because they could not bear arms because of their held principles of religious conscience and individual liberty. While most church members do not share the views of these men during war, they are fully sensitive to the vital importance of preserving freedom to believe and to act according to the deepest convictions of the individual conscience. Since these men are not felons in the ordinary sense of the law, we are convinced that a presidential amnesty in their behalf would be in keeping with our American ideals of democracy and individual freedom." (Press release, Apr. 5, 1946.)

Dee Meanings: Faith, Service

This is the title of the new one-volume edition of Harry Emerson Fosdick's three most widely used books, written during the aftermath of the last great war to help Christians everywhere strengthen their faith. The one-volume edition is issued in commemoration of Fosdick's retirement from the active pastorate; is bound in pigskin, gold stamped, red corners, silk marker, in special box, available at your book store. It should make a most acceptable Mother's Day gift; graduation

gift; Father's Day gift; or a gift book to send to men in the service.

Silver Bay Conference July 17-24

The conference on "The Christian Mission in the Post-war World" will be held at Silver Bay, N. Y., July 17 to 24, according to the announcement made by the interdenominational agencies sponsoring the conference. These agencies include the Home Missions Council of North America, the Foreign Missions Conference of North America, the Missionary Education Movement of the United States and Canada, and the United Council of Church Women.

The purpose of the conference is announced, "to offer a limited number of earnest men, women and older young people an opportunity to discover what is the great task to which the church should rise, the resources available, and how to relate their own lives to the present situation . . . if the church is ever to exert a helpful influence it should be in the years immediately ahead."

Expositor readers interested in securing an early copy of the agenda, especially discussion group leaders, evening speakers, etc., should address their request for such information to The Silver Bay Conference Committee, 156 Fifth Avenue, New York 10, N. Y.

Sound Motion Pictures

A catalog of available free sound motion pictures is available from The Visual Aid Department, National Lutheran Council, 231 Madison Ave., New York 16, N. Y. Please enclose 15c in stamps or coin with your request to defray cost of sending catalog. (Postal card requests cannot be answered.)

Song

By Helen Mitchel

Just now, above my housetop,
A Flying Fortress wings,
And, working in her garden
My neighbor softly sings.

Beyond the sun-drenched roses
Is laughter clear and sweet,
As half the junior high school
Swings gayly down the street.

And hope with gallant splendor
Transcends all grief and wrong.
We thank thee, God, for laughter,
We thank thee, God, for song.

—*Young People.*



BAPTIST CHURCH, AMES, IOWA

Planning Church Buildings

This book of 64 pages, 9¼ x 12½, contains plans, exterior designs and interior views of churches to cost from \$35,000 to \$800,000; contributions of architects interested in church building, and published by the Bureau of Church Architecture.

The plans and designs will be helpful to church building committees, local architects, as well as to ministers contemplating building or remodelling. Twenty architectural firms contributed plans and suggestions regarding problems arising in building projects in states from Maine to California. The price is \$2.00, pre-paid for single copies, or write for quantity price, six or more.

Churches Urged to Advertise

"Too much dignity means too little progress," said Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, speaking at First Congregational Church Public Relations Conference sponsored by the Council of Churches of Buffalo and Erie County. "This most dignified thing in the world is a corpse," he continued. "The most undignified thing in the world is a growing baby. Too many churches are like corpses; too few like babies."

Dean Welles urged churches to "modernize their approach to the general public by using advertising methods,—wider use of newspaper, radio, direct mail and outdoor signs." The director of a local radio station, WBEN, is quoted, as urging churches to use radio facilities for religious education, saying, "the public is especially receptive to dramatized religious programs."

Music for Organ and Choir

Prelude:

- How Lovely—*Brahms.*
- Lord Worketh Wonders—*Handel.*
- Pilgrim's Song—*Tschaikowsky.*
- Cathedral Chimes—*Calver.*
- I Will Give Thanks—*Rossini.*

Anthems:

- I Am the Light—*Coerne.*
- Be Not Afraid—*Mendelssohn.*
- My Faith Looks Up—*Lachner.*
- Arise, Shine—*Scott.*
- Come to the Mountains—*Spross.*
- King of Love—*Shelley.*

Offertory:

- Song of Gratitude—*Cole.*
- Reverie—*Dickinson.*
- Arioso—*Buck.*
- Chant d'Amour—*Casella.*
- Saranbande—*Corelli.*

Postlude:

- Recessional—*Batiste.*
- Exultate Deo—*Palestrina.*
- Hosanna—*Wachs.*

Prayer

Grant, O Lord, calmness and control thought to those who are facing uncertainty and anxiety, let their hearts stand fast, believing Thee. Be Thou all things to all men, know each one of his petition, each house and need, for the sake of Jesus Christ. Amen.



THE PULPIT



THE RISEN LORD

EDWIN WYLE

"Mary said, they have taken my Lord, and I know not where they have laid Him, and when she had thus said, she turned and wailed Jesus."—John 20:13-14.

THERE was a famous preacher in the last century, whose sermons, though full of ingenious reasoning and brilliant rhetoric, were empty of Christ. One morning after service, a poor old woman was seen outside the church weeping. On being asked her trouble, she said, "They have taken away my Lord, and I know not where they have laid Him." Without Christ in the sanctuary, music is empty, the most imposing ritual empty, eloquence is empty, the most ornate church is only an empty tomb. Mary's words may have been borrowed to express the sorrow of those who weep because they miss Christ; for the purpose of the church is to make men self-conscious, to turn men and women into a position where they may see Jesus.

When Mary saw Jesus, she mistook Him for the gardener. A hope however seemed to dawn upon her that the sacred body was after all, not been taken away by hired hands, as she had at first feared, but that truly this gardener knew all about it. She knelt down on her knees to him; she would speak to this man as though he were the Master.—"Oh! sir, tell me where thou hast laid Him." Unconscious of herself, on the impulse only of a will that is ready to dare anything, she stands forever as the type of simple faith, of sublime bravery, of the love that can dispel the heaviest burden. "AND WHO SAID UNTO HER, MARY!" Jesus called each disciple by name. Our names stand for our personality; it suggests the essential difference between you and every other person. Jesus says to each and every one, even as He said to Moses, "I know thee by name." "She hid herself, and said Rabboni!" While

Ed. Butler, N. Y.

the burden of her sorrow was at its height, she heard just one word, with a well-known tone in it, an old familiar Aramaic accent in it, to which her soul flamed up from its sorrow, and there sprang to her lips the quick 'Rabboni.' This word was a word of Reverence. The titles, Rab, Rabbi, and Rabban, are frequently used among Jewish people, but 'Rabboni', it meant faith in His power, it meant reverence of the highest order.

The face that looked at Mary was not a grey ghastly gleam; the voice she heard was not a dead voice; the form she saw was not a form that trembled in the twilight far within the tomb, but one that stood boldly forth in the warm, clear, cheerful day outside. Here was a reality, not a semblance that would elude the stubborn evidence of touch; but her own risen living Lord, even as He had said.

"Touch Me not; for I am not yet ascended to My Father." But we now have that better and happier privilege. Whoever and wherever you are. **YOU MAY NOW TOUCH CHRIST.** You may touch Him in the city, you may touch Him in the fields; you may touch Him in the crowd; you may touch Him when no eye can see; you may touch Him in the mine where men toil away from the light of the sun; you may touch Him in the turmoil of care; for He has ascended to His Father, and is ever making intercession for us. "**BUT GO!**" We come to take the Gospel of the Resurrection: **WE GO TO TELL IT. "GO TELL MY BRETHREN."** Go, tell swearing Peter, tell dull Philip, tell doubting Thomas, tell cautious Nathaniel, tell timid Andrew, tell all the world now and for all time that **I AM RISEN FROM THE DEAD.** Some of us take heart at these words, and rejoice in the thought, and take fresh courage when we **KNOW** that it is not in the power of anyone to "unbrother" us; that we are Christ's brothers; and brothers are brothers for evermore, and the Master

does not 'unfrock' us, even although our brethren may.

'I ascend' said He: thus taking the thought round which His last conversation had turned. Then He had spoken of going away to His Father; now He speaks in continuation of what had been broken off. 'I ascend to My Father, and to your Father; to My God and to your God.' In these words heard through all ages, Jesus makes clear the relationship of His followers to Himself; He makes clear our relationship to God. 'Your Father and Mine; your God and Mine.' We are brethren indeed—sons with Him of one Father, yet not sons in the same sense; we by regeneration, He by essence; Speaking to us He seems to say of God, 'First Mine, then yours; yours because Mine. You enter into My sonship, and you are His because you are IN ME.' Yes, HE IS RISEN! Tell all you know about it; tell about this greatest victory ever recorded in history;

tell of his wondrous faithfulness; tell wonderers, tell mourners, tell the hopeless; TELL THE WHOLE WORLD. Remembering too that the risen life is the ascended life, let your heart beat high with Gospel gladness, and tell all the world your joy; tell it everywhere, in camp, in trench, in battle line, in the home, the sanctuary, in prayer. For Christ is risen and life is no longer for death but death is for life.

"Tell it out among the heathen that the Lord is King;
Tell it out among the weeping ones that Jesus lives;
Tell it out among the weary ones what the Lord He gives;
Tell it out among the sinners that He came to save;
Tell it out among the dying that He triumphs o'er the grave;
Tell it out."

THE ASCENSION

A. J. BILLINGS

As they were looking, he was taken up; and a cloud received Him out of their sight.—Acts I:9.

THE OLD cosmogony which pictured the earth as flat and the sky as an inverted bowl has gone, and consequently some men stumble and hesitate over the story of the Ascension. But it is obvious that one cannot leave this spherical world without ascending. From whatever point one goes away he must go upward. Christ was here in the flesh and is gone away. He must have ascended.

Of course, the word is used as a symbol, just as we use the symbolic phrase "higher plane." We have a feeling that there are other worlds on a higher level than this and are higher in another than in the physical sense, that there are ascents along lines which cannot be measured by the surveyor's theodolite, or scanned by the astronomer's telescope. From those higher levels of life, where God Himself is the Light, Christ came and into those heights He ascended. He spoke of Himself as having come "from above," "from the Father" or, as one apostle tenderly adds "from the bosom of the Father." Of King Arthur the poet said what might be said of any human being, "From the great deep he came and to the great deep he goes." But

Leamington, Eng.

Christ wrote, "My Father" across those deeps and they are filled with glory. He said, "I came out from the Father, again, I leave the world and go unto the Father." We look and see by faith that the depth to which we are moving has written across it in luminous letters, "My Father's House." In the great deep Christ was at home.

But He left those heights and descended to this level for us men and our salvation. His descent into the human realm might be likened to the experience of a diver going down into a deep and muddy river in order to win salvation from a wreck. He enters a dark and limited world to seek and to save that which was lost. As the diver is hindered and restrained by his diving-dress, so the Son of God was crippled and confined by His human body. We can fully realize how unlovely or repellent earthly conditions were to Christ, any more than fish can know how uncongenial the cold, dark river is to the diver. Fish would, of course, much prefer to remain where they are than ascend with the diver when he leaves for the upper air. In a similar way we also cherish the conditions of this world of ours, and do not relish—to be quite honest—the prospect of ascending to another realm. But that reluctance passes when we realize one glorious significance of the Ascension which is that:

Still Human in Heaven

Jesus ascended as a *human being*. He did not change: He did not dissolve into an angel or spirit, whatever such may be, He remained man. The suggestion on the surface of the point is that He is still, and will continue to be, a human being. The word of instruction uttered to the upward gazing disciples was, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go." "Jesus . . . in like manner," that is, a human being, abides and will abide to the end, akin to us men. When the doubting disciples confused Him with a spirit He showed His wounded hands and side, and said, "Why are ye troubled? and wherefore do reasonings arise in your heart? See My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye behold me having." Modern science with its amazing statements about electrons and so on, has so entirely altered all conceptions of the material world that wise men are not so dogmatic about the limitations and laws of the material world. The physical and the spiritual are not antagonistic nor opposites, they seem to be, in the last analysis, one and the same. The Christian faith is being substantiated and vindicated, and we can now emphasize this great and glorious truth that the ascended Lord is still "This same Jesus." "We see Jesus glorified," writes the apostle, "but still the same Jesus."

Didst Thou take to heaven a human brow?
Not plead with man's voice by the marvellous sea?
Thou his kinsman now?

"Yes, and I prepare a place for you—human beings—that where I am there ye may be also." God as this earthly realm is, "to be with Christ is far better."

Kinship, affinity is very precious. One of the stings of death is the fear that we may lose kinship with humanity and cease to be human. Many are haunted with the notion that the higher world is utterly different from this, and its inhabitants are of quite another order of being. That fear is behind the oft repeated question, Shall we know one another in heaven? Or, have our loved ones, who have passed onwards lost all interest in us? The message of the Ascension is that the departed dead are glorified but human—not changed into angels or spirits bereft of human nature, but like Jesus, the man and actively with Him in that higher realm.

A great sadness came to a mother-heart because of the thought that death had suddenly changed her little babe into a perfect being,

grand, majestic and aloof. The bereaved mother, tortured by the vision, moans:

There is thy sting, O Death, that I think
Hurts the most a thousandfold,
To feel suddenly at a wink,
A dear child I used to scold,
Praise, pet, fondle, kiss and tease,
Teach and tumble as my own,
All his curls about my knees,
Rise up sudden, full grown!
Show me Michael with a sword
Rather than such creatures, Lord.

"There is a grave in a London cemetery which is still sometimes visited by those who remember. A stone is over it erected by a great preacher to the memory of a dearly-loved wife. But when he came to prepare the inscription he could not write 'Died:' he chose the word 'Ascended.' When he himself passed over, those who were left remembered his chosen word and used it of himself: 'Joseph Parker. Born April 9th, 1830. Ascended November 28th, 1902.' That is how some souls are able to think; but they would not have been so sure of the upward track for their loved ones and for themselves if they had not seen their Lord go up before them."

The Promise of the Ascension

The Ascension establishes also the fact that Jesus was approved and accepted of God. The translation of Enoch marked God's approval of his life. Elijah's exit by fiery chariot and whirlwind sealed and endorsed the life of the first of the great prophets. Jesus had lived a lifetime among evil men; He had borne their sins in His own body on a tree: what proof have we that at the end of it all He was acceptable to the Holy Father? If we regard Him as the head of the human race, and humanity's high priest; what assurance have we that He has been admitted to the court of heaven? Ascension into heaven before the assembled Church affirmed the acceptance of our Lord, and confirms our complete confidence in our Great High Priest. "Christ being in fashion as a man," wrote the Apostle, "humbled Himself, being obedient unto death, *wherefore* God hath highly exalted Him." Obedience to the last detail and at all costs was required for this high office. His exaltation as asserted by His Ascension proves that He satisfied every requirement. He was blameless, sinless, Jesus Christ the Righteous.

The Man, Christ Jesus, having been accepted and exalted, there is assured to humanity a great and grand destiny. Let us encourage a radiant hope for "we see Jesus glorified;" our surety has been accepted, our salvation is secured, our final triumph over all our foes

is certain; "for He must reign till He hath brought all His enemies—and ours—under His feet; and the last enemy to be destroyed is death."

The Ascension also, gives direction and definiteness to prayer. A veil of cloud hit the ascending Lord from the steadfast gaze of His worshipping disciples, but faith's vision followed Him to the throne of heaven. Besides Stephen others could say, "I see the heavens opened and the Son of Man standing on the right hand of God." That Jesus the Man was at the very center of all things made prayer a glad experience. Though the disciples withdrew their steadfast gaze from His upward way, their prayers followed after Him, whom they loved, and "they all continued with one accord in prayer and supplication." When the answer came in the descent of the Holy Spirit they knew that, as Peter declared, "This Jesus . . . being by the right hand of God exalted . . . hath shed forth this which ye now see and hear," they knew that, as Saul discovered, Christ and Christians were one, their sighs He heard, their sufferings He shared. "Saul, Saul, why persecutest thou Me?" Saul thought that he was harrying a lot of foolish, if not wicked, people, so in amazement he replied: "Who art thou, Lord?" "I am Jesus, whom thou persecutest." Jesus—the ascended man—was one with His people, as He was also one with God. In Him humanity and divinity met. He could plead for sinful man and reveal holy God. He was the Door by which the prodigal could approach the Father. "With boldness men

entered the holy place by a new and living way through the veil, that is to say, His flesh. They prayed to Him and through Him to His Holy Father.

Worship, too often unreal, became vivid and definite. While our spirits crave the Presence of God as the flowers seek the sunlight, yet our conception of Him is so indefinite that we are vague or bewildered. God hides Himself deeply, yet His works, the outskirts of His ways, reveal glimpses of His tremendous greatness and awful holiness and our feeble spirits faint. But Jesus we know, Jesus we love. Jesus is like unto us. We apprehend Him, we can approach Him. No mediator is needed, no Blessed Virgin, no Holy Saint, no ordained priest, we can draw near to Him with boldness. He welcomes us. We can talk to Him. Our prayers to Him are definite. Speaking to Him we find we are speaking to the Father. Loving Him we love the Father. Serving Him we serve the Father. Through Him our spirits meet the great Spirit, and our souls respond to the sunlight of His blessed Presence. To us Jesus Christ is God of very God, yet He appears to us and appears to us a man.

"Having then a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our profession. For we have not a high priest that cannot be touched with the feelings of our infirmities, one that has been in all points tempted as we are, yet without sin. Let us therefore draw near with boldness unto the throne."—*Christi-World Pulpit*.

EVERY CHRISTIAN OUGHT TO KNOW

CLARENCE EDWARD MACARTNEY, D.D.

"I know whom I have believed, and am persuaded that he is being able to keep that which I have committed unto Him against that day." II Timothy 1:12.

PAUL was a man who liked to say, and did say, "I know." There were some things he confessed he did not know. Other things which he knew only "in part." But every now and then he stands upon rock and cries out, "I know!" His conviction, his assurance, his certainty gave power to his message and abiding influence to his personality. This is in contrast with the polite agnosticism of our own day, when, with regard to so many

Pittsburgh, Pa.

of the great truths of life and destiny at the Gospel, men give expression to a polite or cynical agnosticism, and say, "I do not know." Even Christian teaching and preaching has been affected by that, and too often hear men tell us what they do not know, what they cannot know. But Paul says, "I know."

These great affirmations of his are like rays of a lighthouse which pierce the fog of doubt and uncertainty. Conviction, assurance is the secret of the highest eloquence and influence. When George Whitefield was getting the people of Edinburgh up at five o'clock in the morning to hear him preach, a man, the Scottish agnostic and skeptic, David Hu-

his way to the place where Whitefield was preaching. He said to him in astonishment, "Are you going to hear Whitefield? I thought you didn't believe in Christianity." "No, I don't," said Hume, "but he does!" Even the skeptic delighted to hear a man who could say, "I believe; I know."

Paul is exhorting Timothy to be a true and faithful proclaimer of the Gospel and minister of Christ. He reminds him who Christ is, what He has done, and how God saves us, not according to our works, our good deeds, our character; but according to His own purpose of grace, given us in Christ Jesus before the world began. That eternal purpose of God to save and redeem was made manifest to the world in Christ, who abolished death and brought life and immortality to light in the Gospel. As a preacher of that Gospel Paul says he has suffered many things; for he is writing now at the end of his life. Yet he says that he is not ashamed of the Gospel, and not ashamed of what he has suffered, and not ashamed of Christ. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day."

Paul knew he was a sinner. This means that Paul, knew, first of all, that he was a sinner. He knew that he, like all of us, must stand before Christ in the day of judgment and give an account of the deeds done in the body. He knew that he could not count on any good things he had done, although his life had always been a conscientious life, and since he had become a Christian, a glorious life of noble service and sacrifice. Yet he did not rest on that. What he did know was that he was a sinner. "For I know," he says in his letter to the Romans, "That in me, that is, in my flesh, dwelleth no good thing. The good that I would I do not; but the evil which I would not, that I do." Christianity, however much men dilute it or distort it today, or try to reduce it to a system of ethics, or of social or international law, is a religion of redemption from sin. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," and Paul added, "Of whom I am chief." No one makes progress in the Christian life, is clothed with its strongest powers, or tastes its deepest joys, until he starts there where Paul started, "I am a sinner, and in me dwelleth no good thing."

Paul knew Christ. Paul did not say, "I know about Him about whom I have believed," but "I know *whom* I have believed." He did not say, I know and believe in the doctrine of

salvation, or that in the great day of judgment men will be justified and acquitted by their faith in Christ. You might believe in the power of gasoline, that it could drive an airship from Pittsburgh to San Francisco; but that belief would never get you to San Francisco. You would get there only when you acted upon it, and took passage in the transcontinental plane. So it is Christ, and not doctrines about Christ, that saves us. Yet when we believe Christ, and know Christ, and commit ourselves unto Him, that involves, of course, belief in the great doctrines about Christ.

He knew Him as the One who had appeared unto him, who had convicted him of his sin, and called him to His service. He knew Him as the one who had been faithful to Him. He could look back over the events of his stormy life, sickness and peril, and shipwreck, and imprisonment, and hunger and thirst; and yet could say, "Always the Lord stood by me." He knew Christ too, as the one through whose death on the Cross he was reconciled unto God. "He loved me and gave Himself for me." And because of all this, he is confident that this Christ will stand by him in the day of judgment.

The Day of Judgment. Paul said to the philosophers on Mars Hill that "God had appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained." That is, by Him who is also the Saviour of the world, as well as its judge, the Lord Jesus Christ. That is the *day* to which Paul refers.

A future judgment is not only a truth revealed in the Gospel, in the Bible; but it is a great instinct and affirmation of man's soul. There are three great convictions: that there is a God; that man has a soul; that there is a judgment hereafter. "It is appointed to all men once to die, and after that the judgment." All nations and races have had the conviction that the Judge of all the earth will do right, that all wrong will be exposed and punished. This is why a future judgment is necessary. There are many sins and transgressions, such as ingratitude, mental cruelty, scorn, falsehood, dishonoring of the natural ties of blood, of which the human law takes no cognizance. It may well be that in the day of judgment it will be more tolerable for some poor malefactor behind the walls of the penitentiary, who in a moment of impulse and passion committed some crime, than it will be for many of those outside the penitentiary walls whose hearts are full of bitterness, or hatred, or pride, or evil desire. In this world, too, the guilty often escape. No one expects that perfect jus-

tice will be done. Some of the most guilty, no doubt, will go free, and some of the less guilty will be put to death. After all, human justice, although a noble one, is in many cases only a gesture, a symbol. It is an expression of man's deep instinct for, and deep reverence for, the difference between right and wrong, and that wrong ought to be punished and that right ought to be rewarded. But perfect judgment with perfect justice will be meted out by Christ our only Judge only in that great day. "For every man's work shall be made manifest. For the day shall declare it." "God will bring to light the hidden things of darkness," and "shall try every man's work, of what sort it is."

Paul expects to appear in that judgment, in that great day. The world has seen many great days recently: D Day, when the Allied armies landed on the shores of France, was a great day; V-E Day, when Germany surrendered, was a great day; and V-J Day, when Japan surrendered. But the most momentous of all days will be that day when you and I stand before the Judgment Seat of Christ to give an account of the deeds done in the body. Paul expects to be there. Think of that! Paul, the Apostle to the Gentiles; the "Chosen Vessel;" the one to whom Christ appeared; the one who was taken up into the Third Heaven; the one who said, "For me to live is Christ," he, too, expects to stand there with the small and the great, the quick and the dead, as they appear in series ranks before the Great White Throne of Judgment. Yes, Paul will be there, together with Moses, and Samuel, and Elijah, and Isaiah, and David, and Peter, and John, and the Penitent Thief, for all, both believers and unbelievers, must stand before the Judgment Seat of Christ. But contemplating that great day, Paul has no fear, because he knows Christ and is persuaded that He is able to keep that which he has committed unto Him against that day.

What was it that Paul had "committed" unto Christ? It was the most valuable thing in the universe. If you were to take all the glory of the sun and the moon and the stars, and all the world and compound it into one object, it would be but a pale, dull thing, compared with the majesty and glory of a single soul, a soul that was worth so much that for its redemption Christ shed His precious blood upon the cursed tree.

Assurance of Salvation. Can you imagine Paul accomplishing what he did, can you imagine him overflowing with doxologies and praise and thanksgivings to God, if, confronting the great event of the future, he had been able to say only: "I *hope* that Christ will save

me; I *hope* that in the Day of Judgment I shall be acquitted?" Suppose he had talked that way at Antioch or Ephesus, or to the philosophers on Mars Hill, what could Paul have done? Whom would he have converted? Instead of that he said, "I *know*," and in that way that made men feel that he did know.

Our fathers used to speak a great deal about "assurance of salvation." We hear too little of it today. Assurance of salvation is not the privilege of a few men like St. Paul, but of all who have put their trust in Christ. It is a knowledge that springs out of faith. Conceivably, a man might be safe with God, and himself not know that he was safe. But without knowing it, that is, in the sense that Paul knew it, of putting his trust in Christ, without such assurance of salvation a Christian will be a stranger to the deepest joys and the high influence of the Christian life.

The question as to whether a man can say "I know whom I have believed," is a question after all, as to whether or not he has committed his soul to Christ. Have you done that? Instead of dwelling too much on the question as to whether you *feel* that you are a saved man or not, the question is, Have you committed yourself unto Him? Have you entrusted the destiny of your immortal soul to Him who died for you on the Cross? If you have done that, then you have the right and privilege to say with great St. Paul, "I know."

Christ is the Saviour who never fails and never deceives. There was a man once who had lived an earnest Christian life, and a useful Christian life. But in the weakness and delirium of sickness, a horror of great darkness and despair came over his soul, and he fell ground upon which he had stood through many years, and in which he had trusted, seemed to be crumbling under his feet. At length that unhappy trial came to an end, and like a river which has passed through a narrow, tortuous passage, but at length reaches the calm expanse and tranquillity of the bay, his soul found calm and peace. To his friends he gave this final testament, which he wished them to repeat to others: "I want you to tell them that in the terrible trial through which I passed, my dearest friends failed me; my physicians failed. Friend and physician could do nothing for me. But Christ did not fail. No, Christ never fails a soul which commits itself unto Him."

There is but one straight road to success, and that is merit. The man who is successful is using his capacity. Capacity never lacks opportunity. Capacity can remain undiscovered, because it is sought by many anxious to use it.—*Bourke Cockran.*

THOU MAYEST ADD THERETO

CHARLES HADDON NABERS

Text: *I Chronicles 22:14.*

WE hardly ever see the ending of any great story. Most of them are continued. Even to those which seem to end, there is a sequel which we come upon unexpectedly and often surprisingly at a later time. It has always been like this, not merely in literature, but in life. Take this tale which comes from the Chronicles of the kings of Israel. David and Solomon face each other. The older man has been a mighty king in Jerusalem for many years; the younger man will soon inaugurate a reign even more splendid than that of his father. As these two men look at each other, David, the older, looks backward with both pain and pride, and looks forward with wistfulness.

The pain strikes his heart because he has been prevented from the attainment of his most lofty hope—the building of a temple to God on Mount Moriah. The pride leaps to his heart because he did everything that was allowed to do for the fulfilling of his hope and for the attainment of his dream. He could not build the temple, he could not procure material for its construction. From afar and from near he gathered stone and wood, brass and metal and all other needed material—all the finest, everything the best—until vast storehouses were crammed to the rafters, and all the huge piles definitely ear-marked for one thing, and one thing only—temple building. He had been told that he could not build a temple, but he did not sulk in his palace, nor did he stop work on that project. He found something he was permitted to do, and he did it with grandly and graciously.

Dawned this day when rather officially, and without doubt in the presence of many major officers of the nation, the task of temple building is committed to the young prince soon to ascend the throne.

David says to Solomon: "Now behold in my sight I have prepared for the house of the Lord an hundred thousand talents of gold, and an hundred thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared;" and there is a pause as both father and son contemplate the marvelous preparations already made for the building of the temple,

San Francisco, S. C.

and then David adds, "And thou mayest add thereto."

I am certain that few if any other days ever gave Solomon such a thrill as this incident furnished him. No man with his wisdom could fail to be almost swept away by the grandeur of this supreme moment. It was an hour when he could look from the present back into the past, and see the priceless contribution which the days of his father laid at his feet of much that was worthy and choice. It was a day when he would look from the present forward into the future, and see the necessity laid upon him to exercise that strength, courage and godliness which his father hoped and prayed for him when he called him to the mighty task ahead.

I think it would be well if we could enter into the spirit and situation of Solomon and stand with him in his contemplation. He looks upon those vast stores of silver and gold, of brass and of iron, of timber and of craftsman. It is there. It comes to him from the past. It is his, and his alone. It is his through no labor on his part. No man could meditate upon this vast heap of precious things without humbly recognizing the great truth: the labors of our fathers in the past comes to us today as a priceless blessing. In the construction of that beautiful temple which shall be for the glory of many nations, there is much less to be done than if these materials were not already at hand. Somebody has made the work I have to do, Solomon must be thinking, much easier than otherwise it could possibly be.

If such a thought would plant itself in the mind of Solomon, in the presence of physical materials for the building of a temple, it must likewise come to every young man and woman who looks with clear eyes on the world today. The work which our fathers have done comes to us as a priceless blessing. The task of every person is made easier and simpler because of the battles fought and the victories won by those who have walked earlier down the highways of earth. What they accomplished has piled at our feet vast stores of worthy material for the construction of life. There was a day when we would be justified in pointing with family pride to their achievements in adding material comforts to modern life, in building civic and political structures that we considered good, and in the advances made in the educa-

tional world. None of these matters is insignificant, but in the present hour, we do dwell to focus our eyes upon spiritual achievements. We are blessed today because our forefathers worshipped God, had faith in Jesus Christ our Lord, and loved and studied the Bible and found it a lamp unto their feet, and a light unto their path. What sort of a son would you have thought Solomon to be, had he looked at these stores of silver and of gold, of iron and of brass, and said of them, "These old-fashioned building materials provided by my father will not put up the sort of temple I have in mind to build. I will let them go, and gather material all my own." You should know that he lacked the ability to discern true values, and you would want to shout to him across the centuries: "What is before you is the best the universe holds. If you discard that, you discard the best. And if you do that, you are ruined, young man, you are ruined!" And any tendency of young people today to push aside carelessly or to tread lightly the spiritual heritage which America possesses ought to be greeted with as quick a warning, for it is a matter of even greater importance than Solomon faced.

If we stood beside Solomon in Jerusalem as he checked and rechecked the materials which David had committed to him, we might have observed the momentary temptation creep into his mind and whisper to him, "You have too much gold and silver to put into a temple. There are some repairs needed on the porches of the palace. The reception rooms should be redecorated, for we will be called upon to entertain some rulers of other nations, and it is necessary to make good their impression. And then too, there are some things I want personally that a bit of this gold will buy; and there will be enough left to build a fairly decent temple to God." If such a temptation came to Solomon, I am sure that he brushed it away instantly, immediately recognizing it as a suggestion from Satan, and said instead: "No, these materials which David, my father, gathered are all earmarked for one purpose, and for that purpose they must be used. Far be it from me to use for myself that which is dedicated to God." And he might have laid down this general principle: "These things from my father constitute a sacred trust. I am a steward in the administration of them all."

We, too, are stewards of the spiritual heritage received from our fathers. The church of the living God has occupied a major place in the life of this nation, and as a steward, I must see that this position is maintained. Our fathers brought their boys and girls regularly

to the Sunday school that self-sacrificing teachers might faithfully and regularly teach the children the things of the Lord; and it is sacred trust for each of us to see that the custom which has always blessed the people the nation is maintained. Reading the Bible and observing the Sabbath have been two spiritual badges which our fathers have pinned to the lapels of our coats; and it is a sacred trust for us to see that they are kept pinned on our lapels today, and kept in full view at all times.

But the most important impression made upon Solomon that day would be the echo of his father's final words in his ears: "And thou mayest add thereto!" The grandeur of the father's achievement furnished a mighty incentive to the son for further achievement. Solomon failed to obey the father's suggestion: "And thou mayest add thereto, he would have cast completely in the minds of his associates and they would say, 'He is no true son of his father.'"

As with Solomon, so with us. The work of our fathers comes today not merely as a priceless blessing to their sons, and not merely a sacred trust to be guarded faithfully, but as an imperative challenge to nobler thinking and more Christlike living. As in the days of Solomon, so in this period in human history. The materials have been partly assembled for the building of a new order on earth where dwelleth the righteous of Christ, and for the erection of a temple where men may see clearly speak truth, right wrong, live pure and follow the Christ as king. But all the materials have not yet been piled upon the base of the hill from the summit on which the temple will rise. The construction work is not yet completed, nor is it barely begun. Ours is the challenge to add to that which the past has brought us as both blessing and trust. It is not enough to maintain the Christian religion as well as we found it maintained when we took charge of affairs as the leaders of this generation. We must advance. Those who do not go forward soon find themselves in the rear. It is said of a tree, and this is as true of every living thing, that the moment it ceases to grow, that moment it begins to die. Christianity is a living thing; our faith in God is a living thing; our work of the kingdom of God is a living thing, whether that work be on ourselves or on others. Our zeal for world evangelization is a living thing. The moment we fail to grow, that moment we begin to die.

Do you remember?

Do you remember that when the Boxer rebellion broke out in China in 1900, many Americans—missionaries—were slain, and one of

missionaries left a message for his little son to this effect: "When you grow up, finish your education in America, and return to China to complete the work I am compelled to leave unfinished?" Need I bother to tell you that the son obeyed his father?

Do you remember how Dr. Richardson from that same China told about the Nestorian tablet in northern China telling of the presence in the Far East of Christianity in the seventh and eighth centuries, and how it was blotted out because its devotees failed to advance? By their failure to heed the challenge and go forward?

The work of our fathers—a priceless blessing. Appreciate it!

The work of our fathers—a sacred trust. Guard it!

The work of our fathers—an imperative challenge. Increase it!

CHANGE

FRED S. UNDERHILL

President, Lansdowne Board of Education

Suggestion for Graduation Sermon

THIS is a day of recognition for achievement to you, and we are happy to participate.

You have passed through your school career a tense and trying period of a world made chaotic by war. A world calamity has cast its shadows of serious and difficult problems across the threshold of every American home.

These problems have affected your school life; you have realized something of their meaning in the class room and have sensed them in your other school activities.

You are now leaving school to take up new and different responsibilities.

During the years of your school life many changes have taken place in the world. These changes have been mostly social, political, economic, and scientific.

The *fundamental things* of this world, however, essential to your life and welfare *have not changed!*

The sea has not changed! The tides ebb and flow just as they did in the days of Moses. Tomorrow and tomorrow's tomorrow "men will go down to the sea in ships" and upon the great ocean ships will transport the commerce of the world.

Lansdowne, Pa.

May, 1946

The firmament has not changed! If the sky has cleared when you go out tonight you will see the Dippers and the North Star, just as Noah saw them as he looked from the windows of the Ark; and you will look at the heavens and see those constellations of great and distant suns, the Pleiades, Taurus, and Orion, just as the Ancient Greeks, who named them for us, saw them. Tomorrow morning the sun will rise in the morning, and will lift the moisture from the sea to be spread out in clouds to water and refresh the earth.

The earth has not changed! The mountains and hills are still there, the fountain heads of the rivulets and streams that flow down to perpetuate the fertile valleys. Millions of acres of mature virgin timber remain to supply the needs of man. In its bosom, there are still seams of coal, pools of oil, deposits of ore, veins of silver and gold. The fertile soil remains to make possible seed time and harvest to provide food for every living thing.

Truth has not changed! Righteousness has not changed! Love has not changed and most important of all *God has not changed* but is still the *Lord God Omnipotent!*

As you go forth, opportunity still opens to the determined and industrious, and achievement to the intelligent and equipped.

So now let me give you the challenging message of Angela Morgan:

"O children of earth,
Ye may bring to birth
What the millions died to gain
Yours is the power
To rear the tower
Of God's triumphant dream.

O children of men be noble!
Let your gold in plenty pour,
For the graves of the earth are many
And the wounds of the earth are sore.

No price may pay
For yesterday
But now rings trumpet clear,
To build the domes
Of the Future's homes
Above the roads of fear.

Out of the havoc, a Summons,
And the Sound of a high command:
'From the brutal waste
Of destruction's haste
Ye shall build the Promised land!'"

You of today must build and sustain the world of tomorrow!

Ministers do well to remember that pictures are used by secular organizations to reach the mind of man, especially our youth.

Some *things* are brittle and fly to pieces upon occasion. Men are not *things*, they are divine spirit, clothed in flesh and bones.

JUNIOR PULPIT

Actions Tell Your Story

Every once in a while we read an account in a newspaper or magazine, of a dog or sometimes it is about a cat, which has done something unusual. Animals of every kind are very interesting and often they do things that are hard to explain on any other basis than that of unusual intelligence. One can learn a great deal about faithfulness and devotion and happiness from animals and many people think that a growing boy or girl should have an animal pet like a dog or cat. But that's another story.

One of the interesting stories about dogs has to do with their ability to travel miles, hundreds of miles, and in some cases thousands of miles, through strange lands, where they have never been before, in order to get back to their master after being separated somehow.

I know of one case where a dog was lost by his master, in a country which the dog had never been in before. The master thought he was dead and although he was sorry to lose the dog, there wasn't very much he could do to get the lost dog back again. So he went on his way sorrowing in his loss, for he loved his dog companion.

One month later the dog was found in a city between two and three hundred miles away from where he had been lost. He had found his way back to his master somehow and of course the master was glad again. Stories are told of dogs which have travelled on foot, clear across the United States, to get back to the people they loved after having been lost. Such cases are rare, of course, but they have happened, and no one knows how the dogs do it.

All we know is that the affection that grows up between a dog and a kind master is a very real thing and as long as that dog lives he is going to try to find his master and go to him, when lost. When the Psalmist wrote, "Consider the birds of the air," he could also have said, "Consider the animals of the earth." For if we can learn from birds, surely we should be able to learn from animals, from faithful dogs, for example.

How many, many people there are who say they love their Master, the Lord and Saviour Jesus Christ, and yet I wonder how many of them love their heavenly Master as much as a faithful dog loves his earthly master? How many people, do you suppose, would start out to walk by day and by night, to get back to their Master's feet after they had been separated

from Him in some way? I don't suppose there would be very many, for there is a big difference between loving with one's lips and loving with one's heart. It's so easy to say we love our heavenly Master and so hard for some of us to show we really mean what we say.

You may remember that question the Lord asked once, which showed the difference between just saying we love Him and really loving Him. He asked, "Why call ye Me Lord, Lord and do not the things which I say?" It is what we do and not just what we say that determines how much we love our Lord and sometimes I imagine it would be better for some people, if they were like the dogs and unable to say anything, for then if they really loved their Master, they would do more to show it and talk less about it. If people love the Lord their actions will say a lot more than their words.

Do you love Him? Then show it by your deeds.

The Kite-String

And now the days are at hand when little folks, yes even some of the girls, get out the marbles and kites and balls and roller-skates which have lain so long unused.

I don't know for sure, although it shows that it is not so hard to find out, but I have an idea that a little boy once leaned back against a big tree trunk, on a warm summer day and watched his kite, away out there on the end of the string he held in his hand, weaving back and forth and swinging its tail as the breezes played around it. And as he sat there he may have dreamed the first dream of an airplane which could fly all alone and not have a long string attached to it, for there isn't very big difference between what makes a kite fly and an airplane.

But whether the first one to dream about planes was a kite-flier or not, flying kites has always fascinated both old and young folks alike and probably always will. While there are countless kinds and shapes of kites, the old six-sided kite with a long tail to keep it balanced, and the later four-sided bow-kite which has no tail, seem to be the general favorites.

Regardless of what kind of a kite you fly they all are the same in one way at least, the flier has to hold the string which is tied to the kite, otherwise it would just wobble around up in the air and come floating down like a dead leaf falling from a tree in the fall. In order to get up in the air and stay there like good kites do, it has to be tied to the string.

the string breaks, as it sometimes does, the kite comes down right away.

That same idea, the need for the kite to be tied to a string to keep it flying high, is just a lot of things in the lives of people, but we can't think of any which are any truer than the need for prayer.

Prayer is just like the kite string. It keeps us held up high above the evil things of the world.

As long as we keep ourselves tied to the prayer-string we can fly to grand and noble heights. But if we break that prayer-string, we will be just like the kite with the broken string and will come tumbling down to the earth again and not be able to rise above the things of the earth.

The Linen-Tester

I have a funny little thing on my study desk which is called a linen-tester. Do you know what a linen tester is? Well, it is a little, powerful magnifying glass set in a metal frame which holds it about an inch above whatever it is being used on.

Linen, of course, is cloth. Mother's best kitchen cloths and table cloths and handkerchiefs are linen. It is a fine cloth. There is good linen and poor linen, and fine linen can be told from poor grade of linen by looking at it through the little magnifying glass called a linen-tester. The linen-tester magnifies the cloth so greatly that you can see and count the number of threads in a

half inch space and the more threads in the linen the better grade of linen it is.

So, by looking through the little glass one can tell whether it is a fine piece of linen or an inferior piece. Unfortunately there isn't a glass like that that one can look through and tell whether a person is good or bad. That would help us a lot in picking good friends and companions, whether we are little folks like you or grown up folks like your fathers and mothers.

But, even though there is no linen-tester to use on people, we do have a tester which tells us pretty much about how good others are, and don't forget that it tells others how good or how bad we are too. In my boyhood that tester was called the Ten Commandments. If you don't know them now, you will know them before long for they are about the only kind of testers you can ever have to use on yourself and on others, so they are important enough to memorize by heart and remember all your years.

Study those ten commandments. They tell us about how we should behave ourselves toward our God, toward our friends and neighbors and toward ourselves. They tell us about telling the truth, about swearing, about being envious, about taking what does not belong to us, about how we should treat our parents, about how we should spend our Sundays and a lot of other things that go to make up the difference between good people and bad people.

A Prayer For Christian World Action

GRACIOUS FATHER in Heaven, hear the prayers of Thy children who lift their hearts to Thee in gratitude for the many blessings of this life. Thou art the vine-dresser in the holy vineyard, and we are the branches springing from the stem which is Christ our Lord, the source of all life and goodness. All the fruits that we bear come by the power of Christ and through the loving nourishment of Thy Holy Spirit. For these fruits of the spirit we fervently pray, dear Lord; we pray that Thou wilt grant unto us willing and consecrated hearts which are devoted completely to Thy service.

There are millions of Thy loved ones starving—grant them the courage and stamina to keep steadfast in their faith through the tribulation they must bear, grant us the divine sympathy to deny our selfish wants and open our minds to their needs.

There are millions of Thy loved ones crying to have the Word of God preached to them—grant them patience, O Lord, and give them new Bibles and preachers and churches through the active agency of those Christians in America who will share their surplus with eagerness and self-sacrifice.

We pray for a rich harvest, not for our own use, but that we may take it across the seas and feed Thy sheep as Thou hast commanded us. We have a mandate from our Master, which, if we will carry it out, will give us the only freedom and peace that is possible in a world that is created by love. Militarism, conscription, atomic controls—these are the new devils which are seeking entrance into our hearts. Preserve us from the tempters who divide us with fear and deceit, and grant us the faith to renounce the power of force and to give ourselves wholly into the power of love.

—ROBERT PAUL ROTH.

ILLUSTRATIONS

What Is Christ to You?

Ex. 20:12. John 5:23-24. John 8:23; 10:30, 38; 12:32.

To the artist, He is the one Altogether Lovely.
To the astronomer, He is the Sun of Righteousness.

To the baker, He is the Living Bread.

To the biologist, He is the Life.

To the builder, He is the Sure Foundation.

To the Carpenter, He is the Door.

To the doctor, He is the Great Physician.

To the educator, He is the Great Teacher.

To the engineer, He is the New and Living Way.

To the farmer, He is the Sower and the Lord of the Harvest.

To the florist, He is the Rose of Sharon and the Lily of the Valley.

To the geologist, He is the Rock of Ages.

To the judge, He is the Righteous Judge.

To the juror, He is the Faithful and True Witness.

To the jeweler, He is the Pearl of Great Price.

To the lawyer, He is the Counsellor, the Lawgiver, the Advocate.

To the newspaperman, He is the Good Tidings of Great Joy.

To the philosopher, He is the Wisdom of God.

To the sculptor, He is the Living Stone.

To the servant, He is the Good Master.

To the statesman, He is the Desire of all Nations.

To the student, He is the Incarnate Truth.

To the theologian, He is the Author and Finisher of our Faith.

To mothers, He is the one perfect example in all history, the perfect hope, the answer to every prayer.—*Exchange*.

The Voice of Melody

Isa. 51:1-7. "And on mine arm shall they trust." Lam. 1:12. "Is it nothing to you, all ye that pass by?"

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.

"What am I bid, good folk?" he cried,
"Who'll start the bidding for me?"

"A dollar—a dollar—then two, only two—

"Two dollars, and who'll make it three?"

"Going for three"—but no—

From the room far back, a gray-haired man

Came forward and picked up the bow,

Then, wiping the dust from the old violin

And tightening the loosening strings,

He played a melody pure and sweet

As a caroling angel sings.

The music ceased, and the auctioneer,

With a voice that was quiet and low,

Said, "Now what am I bid for the old violin

And he held it up with the bow.

"A thousand dollars—and who'll make it two

"Two thousand—and who'll make it three

"Three thousand once—three thousand twice

"And going and gone," cried he.

The people cheered, but some of them cried

"We do not understand.

"What changed its worth?"—Quick came the reply

"The touch of the Master's hand."

And many a man with life out of tune,

And battered and scarred with sin,

Is auctioned cheap, to a thoughtless crowd,

Much like the old violin.

A "mess of pottage"—a glass of wine,

A game and he travels on:

He is going once—and going twice—

He's going—and almost gone!

But the Master comes, and the foolish crowd

Never can quite understand

The worth of a soul, and the change that wrought

By the touch of the Master's hand.

—*Author Unknown*

The Mother's Might

Prov. 31:18: "Her candle goeth not out night."

The boy who saw his mother's name on legal paper, followed by the description, "Dutiful occupation," could not quite understand it. He began to figure it out. She was up before dawn was light to get the breakfast, and start the children off to school. She had the home care for, with its endless round of cooking, cleaning, making and mending. She was the general adviser, arbitrator, counselor of the entire family, and incidentally, always found time to cheer her husband, to aid her church. What a mother! And thank God, they are still in America.—*Dr. J. W. G. Ward*.

She Hath Done What She Could

"She hath done what she could," the Master spoke;

"In memory of her the story shall be told

Through all the world. Wherever human feet

Shall hear me and be gathered to my feet

ere shall her loving deed make men's hearts glad."
d what was this that gained so high reward?
simple thing but costing all she had—
An alabaster love-gift for her Lord.

ed one I knew who in her time and place,
Like Mary, brought her gift of love, her all.
e fragrance of her life is rich with grace;
It wakes my soul to hear the Master's call.
Thank thee, Lord, my life touched one so good,
worthy of thy praise, "She hath done what she could." —*The Christian Advocate.*

The Beauty of the Dark

45:3. *And I will give thee the treasures of darkness."*

When I told my mother I was afraid of the dark, she said, "But you don't know how nice dark is!"

That night I found her sitting in her bedroom with the lights off. "Don't join me unless you want to," she said, "but you can see a great deal that you miss by day as soon as your eyes get adjusted." I sat with her, and she spoke of the changed aspect of the room in the dark. All the familiar objects presented a new appearance. The bed was just a comfortable place to sleep; one did not see the crocheted spread that made it noticeable in the light. The individuality of the chairs was gone. Everything was quiet and serviceable.

The next night we sat at the window, listening to the distant sound of singing from the church and enjoying the beauty of our big old tree with its fans of snow in the starlight. After that we often turned off the lights just to experience the serene beauty of the dark.

During one of our talks, Mother said: "Never panic. Discover what the thing you may have to offer." Years later in my family we were discussing severe financial reverses. We had turned off the lights as we often did when we wanted to give our full attention to music or to some problem. My mother's words came back to me. We had been dreading the experience, but we now resolved to meet it calmly and enjoy any good it might bring. It turned out to be invigorating and zestful—the rediscovery of small pleasures; the joy of operating as a family unit. Yes, the lesson I had learned as a child to find the beauty in the darkness I had feared taught me to face life's problems not only with courage but with appreciation.—*Ruth F. Engel—The Reader's Digest.*

The High Sky Line

Psa. 121:1. *"Whence cometh my help."*

"We have let our sky line drop too low," a speaker told a recent school commencement audience. One has only to look back upon the years between the two World Wars to realize the sharp truth of that statement. It was a period when nearly everyone was looking after himself, with nearly every nation doing the same. The results were futility and disaster.

The great advances of mankind have been made when the sky line of human hopes and endeavors was high. It was such that moved the disciples of the early Christian Church to martyrdom—and triumph. A high sky line led the men of the Renaissance to throw off the shackles of the Dark Ages and open up a period of great creative activity. No low sky line in men's hearts and minds inspired the movement of liberation that began with resistance to the crown in England and led to our own and the French revolutions. The gains achieved then were due to men and women being fired with a new hope of something beyond what they had possessed before. They felt the stir of Tom Paine's words, uttered in the dark days of our Revolution, "We have it in our power to begin the world over again."

It is when the eyes of humanity are fixed on some higher sky line that it is at its best. We need to learn that lesson of history anew. High and yet unscaled sky lines are ahead of us, if we but lift our vision to see them. The conquest of war and poverty, the expansion of human freedom, the spread into other fields of the spirit of service that has given us the great curative gains—these are but some of the peaks that rear their challenge to us. If we attempt them we shall find undiscovered possibilities, as men always have when they pressed toward the sky lines of promise. There is a wisdom, forever timely, in the Psalmist's words:

I will lift up mine eyes unto the hills,
from whence cometh my help.

—*From an editorial in The Country Gentleman.*

A Good Shelter

Psa. 61:3: *"For thou hast been a shelter for me."*

April was running true to form—trying to make reparation for the drought. My daughter and I were hurrying to church through a lovely shower. Outside the church is a bus stop, but—a rare thing in these days—it had no queue. Those who were waiting for the bus had fled out of the rain into our church porch. As we came abreast of them my companion said, "Our church makes a good shelter, doesn't it, Dad?"

Spoken brightly, with an obvious meaning, the words tore into me like an arrow into its target.

Is it true that our Church makes a good shelter? Not as true as it might be and ought to be, I suppose. Yet there have been many who have felt it the place to which they must go in the time of storm. In it, so they say, they have found sanctuary. As they sat in a not too comfortable pew, sanctified for them by habitual worship, they were dwelling "in the secret place of the Most High" and abiding "under the shadow of the Almighty." When it has been April in their hearts, with laughter and tears chasing one another, when it has been January and their world has been bare and cold, when it has been high summer and the heat and burden of the long day has made them faint and weary, they have found something in the Church they have not been able to discover elsewhere—an escape from the outer world, a relief from their sorrows and sins, an answer to their anxieties, a sense of comfort and peace.—*J. Leslie Webb, in The Methodist Recorder, London.*

Living in the Cellar

Luke 22:11. "Where is the guest-chamber?"

Dr. Stuart Holden tells of a boy who was hearing from his father the story of Christ standing at the closed door. Using the picture in the illustrated Bible, a copy of Holman Hunt's "The Light of the World," the father told the boy all the love and patience of this Heavenly visitant. And the lad burst out with, "Father, did he get in?"

"Well, son, no, I don't think He did." "But why, father? Did they not hear Him knock?" "Well, yes, boy, I think they heard Him knock, but I don't think He got in." The boy thought a little. "Father, they could not have heard His knock, could they? Perhaps they were living down in the cellar, that's why!" There is a deep moral truth in that boy's suggestion. It may be that some who have heard this call again and again, "Where is My guest-chamber," have been living away down in the cellar, in the lowest of life's levels of desire, and have never realized its purport and its tremendous importance.—*The Sunday at Home.*

Love's Omnipotence

I Cor. 13:8. "Love never fails." (Weymouth)

The power of love is very helpfully illustrated in the "Life" of the late Mrs. Josephine Butler. One incident is told of how Mrs.

Butler had entered a large city hospital or to meet the chaplain leaving a ward with hands pressed upon his ears to shut out the sound of a torrent of blasphemy and coarse abuse hurled after him by one poor inmate. "An unseen power urged me to go over her," wrote Mrs. Butler. "Was it possible for anyone to love such a creature? Could she inspire any feeling but one of disgust? Yes, the Lord loved her still, and it was possible for one who loved Him to love the wretch who He loved. I do not recollect what I said to her, but it was love that spoke. She gazed at me in astonishment, dropped her torn-up face and flung it aside, she took my hand and held it with a death grip. She became silent, gentle, tears welled from eyes which had been gleaming with fury. The poor soul had been full to the brim of revenge and bitterness against man, against fate, against God. But now she was something new and strange; she heard that she was loved, she believed it and was transformed. I loved her. It was no pretence and she knew it."

In the Sanctuary

Matt. 12:22,31. "Seek ye the kingdom of God and all these things shall be added."

The organ prelude is a veil dropped between my day life and the sanctuary. In crossing the threshold of the house of God, the music should separate the world without from the world within. If one must whisper, let it be into the ear of our Heavenly Father.—*Clinton Hill Bulletin.*

"Never Stopped Giving Herself"

Mary Reed was born in Lowell, Ohio, December 4, 1854, graduated from Ohio State Normal in 1878, and was sent to India by Cincinnati Branch of the Woman's Foreign Missionary Society in 1884. During her first five years she was found to have leprosy. She returned to India and gave the rest of her life to the service of lepers. Her own case was cured, but she lived apart, superintending the leper asylum which she built on the ridge above the beautiful Shor Valley, three days' journey by mountain paths from Almora in the Himalayas. She introduced the most modern treatment for her lepers, she supervised their homes and little farms, taught them the Bible, built them a lovely chapel, and did such a magnificent all-around job that the government of India awarded her its highest honor, the Kaiser Hind Gold Medal. She had not been down

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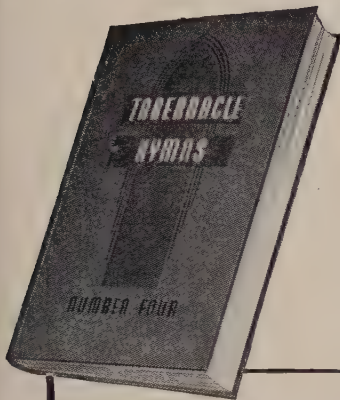
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the Plains for more than twenty years, but she kept keenly aware of the outside world through wide and constant reading. She never stopped giving herself, and in her last painful days her great regret was that she was useless. Not only her lepers, but all those others to whom her life has been an example of steadfast sacrifice, rise up and call her blessed—*The Methodist Woman*.

Mother's Love Has Zoo Worried

I Kings 3:27: "She is the mother thereof."

The following item indicative of mother-love in nature appeared in *The Syracuse Post-Standard* in 1944:

Monkey mother love has the Philadelphia zoo pretty worried.

Guarina, doting mother of a 13-month-old orang-utan refuses to relinquish her offspring, temporarily known as Gertrude, and Gertrude, says Curator Roger Conant, has a severe case of rickets.

For three weeks, the zoo has been trying to get them apart, a sunray lamp was put behind Guarina's cage. Hot house grapes and bananas were dropped into her cage in an effort to get her to drop Gertie, who Conant says, is in desperate need of vitamin D.

But henna-haired Guarina continues to cradle her less than 10-pound babe in arms the zoo does not feel inclined to tamper with.

Second Commandment

Ex. 20:4. "Thou shalt not make any graven image or any likeness."

Ancient Eastern religions were for the most part, characterized by animism, totemism and idolatry. Here were five varied forms of idolatry, namely, litholatry, the worship of rocks; dendrolatry, the worship of trees; pyrolatry, fire-worship; zoolatry, the worship of animals, and necrolatry, the worship and veneration of the dead. Early Judaism and early Christianity came into violent collision with these idolatries. Some idolatries were eliminated by death, that is, when the religion died, idolatry died with it; in others, idolatry was somewhat modified; and in still others, some of these idolatries were appropriated by other religions, cults, philosophies, and their votaries, only under other names, ranging all the way from Naturalism to a God-less Cosmic Evolution and a so-called Scientific Determinism. In the new Testament we note four specific references to idolatry: I Cor. 10:14 where Paul advises these new Christians to "flee" (the Greek is "fugow" or fugitive) from all forms of idolatry; in Gal.

5:20, where he condemns among the "works of the flesh," witchcraft, seditions, heresies and abominable idolatries"; and in Col. 3:5 where Paul makes an appeal to come clean concerning fornication, uncleanness, inordinate affective evil concupiscence and covetousness, which is idolatry."

When man makes his own gods, ends them with qualities like unto himself, and magnified to an alarming degree, and then sets to propitiate and manipulate through magic, superstition, forms, ceremonials, and incantations, why that's idolatry and a violation of the Second Commandment.

Soldier Flies 3,000 Miles For Mother's Corned Beef

Psa. 113:9. "A joyful mother."

Private Edward T. Vierra of North Fairhaven, Mass., ordered corned beef and cabbage 3,000 miles away this week. Then he took plane.

When Camp Adair's telephone center service men opened, Private Vierra was first line. He called his mother in North Fairhaven.

"I got eighteen days furlough," he told her, "and, Ma, I miss your corned beef and cabbage."

Overjoyed, Mrs. Vierra promised to have the pot of it ready.

So Vierra hustled to Portland and boarded the airliner for North Fairhaven for home and corned beef and cabbage.

—*The Utica Observer-Dispatch*

The Courage of the Bombed

Isa. 64:11. "Our holy and our beautiful house, where our fathers praised thee, is burned with fire."

Two of England's great places of worship were destroyed by bombs at about the same time. Both were historic, and each had been famous for the prophetic voices which thrilled tremendous congregations during the closing period of the last century. City Temple pulpit was long filled by Dr. Joseph Parker, who also conducted a noon service each week to which both ministers and laymen looked forward with eagerness. Always there were many visiting Americans in the congregation.

Amid the ruins was found the bust of Dr. Parker which had long held a place of distinction in City Temple. It was unhurt. Someone humorously and defiantly placed it upright on top of a mound of masonry and wood-work. It provoked many a smile,

ngthened the determination to rebuild when less days returned.

Spurgeon's Tabernacle likewise witnessed congregations when the silver-tongued orator preached. It has had a glorious history. Now the building is destroyed, but the spirit of the people survives, as indicated by the following resolution passed at a church meeting, printed in the British Weekly, September 1941:

Resolved that at this first church meeting to be held since the destruction of our beloved church building by the German air raid on the night of May 10, 1941,

—There be recorded in the church minutes our unswerving faith in Almighty God, in His sustaining goodness, in His unchanging purposes, and in the ultimate victory of Righteousness and Truth in and through our Lord and our Jesus Christ.

—We record our united desire and earnest intention to erect at the earliest possible moment another building to be dedicated to the glory of God and to be the home and center of the activities of the Metropolitan Tabernacle Church.

—We avow our continued loyalty to the Father and look to Him for guidance and strength for the coming days.

—This resolution is the church's answer to the challenge of May 10, 1941."

The spirit of Spurgeon still lives and finds expression in the courageous words of the people to whom he once ministered. Church buildings may be destroyed; but the Church survives:

"Unshaken as eternal hills,
Immovable she stands."

THE ROCK

*Thou art the Rock on which we stand,
When tempests 'round us rage and wail
And O our God, by Thy right hand,
Uphold us, if our courage fail.*

*Enable us always to know,
By Thy good Spirit and Thy Word
When sin would shut out hope below,
That Jesus died and reigns above.*

*Thouallest Comforter, O Heavenly Dove,
Build up our hearts as temples strong,
By Thy faith in Jesus and His Blood,
To stand amid the fiercest storm.*

*When let the sands of this world fail,
A firm foundation God hath wrought,
Whereon we stand, whate'er assail,
A Rock, a fortress sure, blood bought.*

—J. HOWARD WORTH



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BOOKS

FOUNDATIONS FOR RECONSTRUCTION

By Elton Trueblood. Harper. 109 pp. \$1.00.

The professor of philosophy at Earlham College has given us a "must" book for preachers in this present day of chaos and turmoil. He finds the *Foundations for Reconstruction* in the Ten Commandments. Nobody in our day, so far as this reviewer is aware, has dealt with the Decalogue so effectively, so definitely, so vitally, or with such a prophetic flare. For him the Commandments are not outworn or outmoded. He handles them positively and challengingly as he probes into the evils that afflict and affect our day and generation. In the Third Commandment, for example, he finds not a prohibition of profanity, but a demand for single-hearted and whole-hearted service of God, and service with "a sense of conviction and urgency." "The one ancient commandment which is most completely pertinent to our contemporary predicament is the third." He deals simply and clearly with the loss of the Sabbath pointing out that "we have now tried for most of a generation the experiment of churchless religion." His argument is not that there is a commandment to be obeyed, but that there is a great human need that is satisfied only by acting on the principle that underlies the commandment. And so through each commandment. The message of every chapter cries out to be preached in every pulpit. After World War I Dr. Henry Sloane Coffin published a volume on "*The Ten Commandments*," and their application to the conditions of that day. While Dr. Coffin followed, perhaps, more obvious lines, his book and Dr. Trueblood's will provide the minister with an overflow of material for creative preaching on the Decalogue.—*Wm. Tait Paterson.*

ST. PAUL, APOSTLE AND MARTYR

By Igino Giordani. Macmillan Co. 286 pp. \$2.50.

Here is a readable biography of the Apostle Paul, from the pen of an Italian author, translated by two religious of Our Lady of the Cenacle, published with the full approval of the Roman Catholic Archbishop of Boston. On the whole the author has presented a very complete and acceptable book. The Roman Catholic viewpoint shows through perhaps less in this biography than in one of Peter or of Jesus Himself. The author is under some difficulty in dealing with James, "the brother of Jesus," and in explaining the "infallibility of Peter" after his conflict with Paul in Antioch. He makes no attempt to probe very deep into the basic issues confronting the propagation of the Gospel. Perhaps he intended to avoid making his book too theological, and there is some merit in this decision. The decision robs the serious reader of seeing Paul in his epochal conflicts with the powers of darkness, that is, seeing very profoundly into the meaning and purpose of both Apostle and Gospel not only for that age but for all time.

The author has succeeded in presenting the life of Paul with close adherence to the facts as they are preserved for us in the New Testament. He has not allowed his imagination to play havoc with these facts, but rather to relate them into a natural order and with amplifying interests. For the student, the layman, and the minister eager to refresh or acquaint himself with the story of Paul, this book will prove exceedingly helpful.

While the translators have done well, it seems likely that the book would read smoother and with greater

beauty of expression in the original language. The way of the translator is hard, in any case, and translators in this instance deserve commendation for their patient efforts to present the author's Paul in easy and understandable style.—*John W. McKelvey.*

PILGRIMAGE

By Walter McS. Buchanan. Printed by Progress-Built, Pomona, California. Published by the author. 346 pp. \$2.50.

The subtitle is "The Development of My Religious Thought of Life." The author, born in Scotland and educated in the United States, spent forty-three years as a missionary in Japan. For twenty years he has been engaged in educational work in the Kobe Theological School.

In this book, which he says is his life, he traces the development of his thinking and his spiritual convictions.

"It is not a diary; but just some leaves dropped along the trail of my pilgrimage." He discusses creeds, Christ, the Atonement, the Bible, the Kingdom of God and the Value of Religion and the Church. His writing is brightened by many illustrations suggested by his activities and relationships in the foreign field. This is a chapter also on "My Missionary Experiences and Observations," and one on "Letters on the Philosophy of Life." Tolerance, sympathy, reverence, humility and helpfulness characterize this work, and careful thought and long Christian experience and testimony contributed largely to its production. Here is a sincere and inspiring witness.—*Tennis E. Gouwens.*

PRAYER, THE MIGHTIEST FORCE IN THE WORLD

By Frank C. Laubach. Revell. Price \$1.25.

Steinmetz, the electrical wizard, stated that he believed that the greatest power in the world is prayer. This book carries out that thesis and shows how mass prayer sets in motion mighty spiritual forces.

The author, Dr. Laubach, is a widely known missionary, originator of a great literary program reported in his book "The Silent Billion Speak." He takes Tennyson's poem, "More things are wrought by prayer than this world dreams of," literally. He has tried it out. He has watched it at work. He gives here an appeal and a technique. "Have you not found that when you precede your efforts with prayer and then follow them with prayer, they always succeed beyond all your expectations." This quotation from a chapter on "Prayer Experiments" summarizes the appeal of the book.—*Charles F. Banning.*

THE FAITH OF A PROTESTANT

By W. Burnet Easton, Jr. Macmillan. \$1.50.

In nine chapters, Professor Easton seeks to describe the main beliefs of Protestantism. It is apparent, of course, that much of what is written is also the belief of Catholicism, the main difference being a liberal tendency on the part of Protestant churches when they seek to describe some of the affirmations of the ancient creeds.

The main criticism of the book is its failure to address a particular group. That is, if it is written for laymen, there are places where it should be more direct and simple. If it is meant for young people as a study book, it could have been organized around that theme more effectively.

On the whole, Protestants will feel that the author has dealt with fundamental things competently. There are a few insights which are important.—*George Kennedy.*

D'S ANSWER

D. A. Geiseman. Ernest Kaufman, Inc. 192 pp. \$2.00.

This is the second volume of Dr. Geiseman's sermons on the ancient Gospel lessons for the church year, and covers the non-festival portion, with sermons added for others' Day, Labor Day, Reformation Day and Thanksgiving Day. They are parish sermons, the sort of sermons a pastor should preach to his congregation. They are not special sermons, written to be preached at many places. In these sermons one feels again and again the closeness of the pastor-preacher to his people, his love for souls and his love for the church. They are Scriptural and Christ-centered.

In these sermons one sees how close Dr. Geiseman is to the every day needs of his people, and how close he is to the trends and situations in the world. He brings the Word of God to bear upon the solutions of our problems, whether they be in the individual life or in the life of nations. This is the sort of preaching the world needs. The intense earnestness and conviction of the preacher inspires.

He is a prophet also. In his message for Labor Day, written in 1944, he says, "The question of capital and labor, employer and employee, has been a problem throughout history and it is altogether probable that in this war is over it is going to be one of the most momentous issues that will confront thinking men and women in all parts of the globe."

One can sample the flavor of this volume by this quotation from the sermon for the Sixth Sunday after Trinity: "Christianity then must be more than a mere thing of phrases. It must be more than a mere ceremony with outward formalities. Christianity must be something that goes deep down in your heart, that reaches your soul, that pervades and permeates your whole life and that determines what you do and what you leave undone. It is not enough that we gladly say 'I am a sinner,' we must say it with a feeling of awe, with a consciousness of guilt, with a humility which is true."

There is a book which will richly repay the person who reads and studies it. It is Scriptural preaching of the highest order.—W. R. Siegart.

TRUE WOODROW WILSON. FASADER FOR DEMOCRACY

Harold Garnet Black. Revell Company. 270 pp.

As problems pile up at the close of World War II, and more men are thinking of the leader in World War I, and any volume that helps us to understand Woodrow Wilson more clearly is needed. This is such a volume. Dr. Black writes with a full appreciation of the positive values which Wilson contributed to the political and international affairs of his generation, deals adequately with the preparation which was brought to his task, and depicts the spiritual life of Wilson's life simply but convincingly. Dr. Black has no thesis of his own to present; no personal opinion to argue; he simply tells the story of a great man and gives the reader a better understanding of the world's real leaders. The introduction to the volume is written by Franklin Delano Roosevelt and closes with these words: "This biography seems to me worthy not only of reading but of preserving for our children and our children's children." Such testimony coming from a leader who was Wilson's assistant-secretary of the Navy, and a President who faced the same problems that Wilson faced, is resting enough to commend Dr. Black's volume.

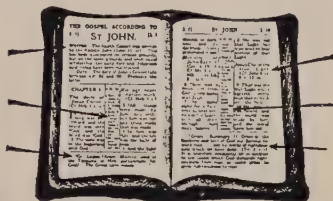
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THE GOSPEL ACCORDING TO GAMALIEL

By Gerald Heard. Harper. 154 pp. \$2.00.

This author and lecturer has attempted to add a strand to the suspension bridge across the chasm

between Jews and Gentiles concerning the significance of Jesus of Nazareth and the rise of Christianity. How well he has succeeded the reader must decide. His "Gospel According to Gamaliel" is not another Life of Christ; but rather a product of the author's imagination and scholarship based upon selected incidents from the Synoptics and Acts, and woven into a narrative ascribed to Gamaliel, grandson of the great Hillel and teacher of Saul of Tarsus.

The author evinces insight into the problem of so interpreting the records we have concerning Jesus as to make Him acceptable, on the one hand to liberal Jews as one of their prophets, and, on the other hand, so as to meet the demands of modern Christian scholarship. Much of his portrayal of Jesus is excellent; but it seems to me that his characterization of Paul can hardly be justified from what are considered the authentic writings of the great Apostle to the Gentiles. The spirit of the book in relation to Jesus is gracious and wholesome. The author's purpose is praiseworthy. His book is thought-stirring reading.—*Frederick W. Burnham.*

THE WAY, THE TRUTH AND THE LIFE

By Glenn Clark. Harper. 178 pp. \$1.50.

The three parts of the title are used as heads of the three main division: Part I: *The Way*, The Sermon on the Mount; Part II: *The Truth*, The Parables of Jesus; Part III: *The Life*, The Life of Jesus. A prelude, two interludes, and a postlude are brief expositions of four of Jesus' lessons on prayer, the first being on The Lord's Prayer. These chapters on prayer, together with four accompanying prayers, indicate the author's skill as a writer of devotional literature.

In the body of the volume he appears less adroit. How the words of Jesus, "I am the way, the truth and the life," provide "the perfect sequence by which the Kingdom of Heaven can be approached and understood and made a reality in one's life" (p. 67) is not satisfactorily explained. Confusion results from a mishandling of the Gospel narrative. It is scarcely a help to consider The Sermon on the Mount as "the way" and to exclude the Sermon when dealing with "the truth." Is not the Sermon on the Mount itself truth? Part III: The Life of Jesus, is the least adequate of all.

Presenting the Beatitudes in pairs is no novelty and it is a question whether the present scheme is an improvement upon an older scheme of the Beatitudes with which Bible students are familiar. What is gained by an attempt to yoke the parables in pairs is not clear.

In spite of weakness of organization and a mode of presentation which all too often gives the reader a blurred impression, many will find in the book abundant aids to thinking on "the God-level" and they will be moved to make their religion a living reality.—*Paul R. Kirts.*

GUILT AND REDEMPTION

By Lewis J. Sherrill. John Knox Press. 254 pp. \$2.50.

In the 1945 Sprunt Lecture Course, at Union Theological Seminary in Richmond, the speaker was Dr. Lewis J. Sherrill, the professor of Religious Education in Louisville Presbyterian Seminary. These eight lectures form the substance of this able and well balanced book which combines modern scholarship with a sanely conservative viewpoint, to bring modern Christians face to face with the full seriousness of sin and the remedy which the Gospel of Christ provides. Dr. Sherrill brings us the essence of a full rounded theology without the technical vocabulary of a theologian, and makes the fundamental truths available in clear and imperative

form for the preacher and teacher today. A gospel which does not face sin candidly has no message for present sinful world and Dr. Sherrill makes that vital to his readers.—*Charles Haddon Nabers.*

REDEEMING LOVE

By O. A. Geiseman, M.A., S.T.D. Ernst Kaufmann, D.D. \$1.50.

The author, pastor of a large church in Illinois, has several other books to his credit, and this one maintains the high standard they set. A man has to be a good preacher to stand in the pulpit of a large church for years as the author has in his.

The 13 sermons in this volume are scholarly and timely. The preacher is aware of the implications of the gospel for the day in which we live. They show what redeeming love will do for sinful humanity. They are positive, forceful, and biblical.

The topics are intriguing. "The Fatal Question 'Peter Remembered';" "Unreasonable Men;" "Weep for the Wrong People;" "God So Planned" are typical.

Throughout the volume the author presents a Christ who is adequate to meet human inadequacy and defeat.—*C. F. Banning.*

PSYCHOLOGY OF RELIGION

By Paul E. Johnson. Abingdon-Cokesbury. 288 pp. \$2.00.

The author is professor of psychology and history of religion at Boston University School of Theology and writes out of years of experience in counseling, teaching and research. His book has met with some belittling criticism, but one who is a parish preacher has found it stimulating, enlightening and suggestive. He suggests, out of experience, general principles dealing with the awakening of religious interest, the maturing of religious maturity, reviving religious energy, experience in worship, prayer, sin, religion and healing the psychological conditions of faith. All this is in a background of a live discussion of theory. The reviewer admits to being somewhat lost at times in the theories, but not as much so as in most books on this subject. Dr. Johnson at all times seems aware of life, and it is this fact that makes the book a valuable one for the pastor and the thoughtful lay leader.—*Wm. Tait Paterson.*

THE MINISTER TEACHES RELIGION

By Frank A. Lindhorst. Abingdon-Cokesbury. 125 pp. \$1.00.

The head of the new department of Christian Community Administration at the College of the Pacific writes well and expertly in the field of religious education. He writes to the minister, not at him, as many religious educationalists are apt to do. The first chapter arouses interest: "The Old and the New Christian Education." In parallel columns he shows the contrast in emphasis in teaching today and yesterday. Yet it is "new" only in emphasis, for he gives examples of it in Jesus and "the best teachers of all times." He recognizes the minister has to deal with all ages, and devotes separate chapters to each group. He deals, also, with the home, the church groups, the teachers, the community, and the growth of the minister himself. The purchase of this little book will be a dollar well spent.—*Wm. Tait Paterson.*

THE KEEPER OF THE DOOR

By George T. Sweazy. Bethany. 190 pp. \$2.00.

I speak for a great majority of ministers when I say that to develop an inspiring message each year for Mother's Day is no easy task. In this book Dr. Sweazy

a real help to all such in that he brings fresh to the hearth on which the fires of inspiration have some smoldering embers. This book of eleven sermons, a splendid example of the type of preaching needed for Mother's Day, which grapples with the moral, religious and social problems of the home, with a warmth of sincerity and urgency devoid of "tear-jerking" sentimentalism.

I recommend this book to my fellow-clergy, to fathers as well as mothers, and young people. The messages are not only for Mother's Day; they are a source of joy and inspiration at any time.

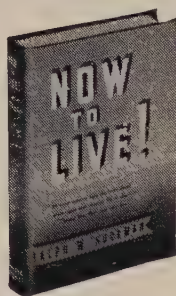
In 1945 the author was called from the pastorate of the Tyler Place Presbyterian Church of St. Louis to become the executive secretary of the Department of Evangelism of the Presbyterian Church, U. S. A.—J. J. Suter.

CALLING MEN FOR THE MINISTRY

Hampton Adams. Bethany. 155 pp. \$1.50.

The author, a successful minister in a metropolitan church, presents in a small volume twelve timely chapters on the challenge of the Christian ministry. The book is a call to young men to consider the high calling of the ministry and also an admonition to the churches to encourage its choice youths to enter Christian service. Following a chapter on "The Moral Equivalent of War" are treated The Minister as a Teacher, a pastor, an administrator, the minister's training, his hope of accomplishment, his own religious life, his wife and family, his vicissitudes, what constitutes his call, how to get along with people, and the church's recruitment program. The result is a book worth placing in the hands of both parents and young people.—Frederick W. Burnham.

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Mid-Week Suggestions

I. Share-Holders

Organ: "Distant Chimes"—*Shackley.*

Invocation: "Lo, we are come to do thy w
O God. Be pleased, O Lord, to deliver us;
Lord, make haste to help us."

Hymn: "Come thou Almighty King."

Psalm: 42, responsively.

Hymn: "The Lord my shepherd is."

Scripture: Acts 2:36-47.

Hymn: "Jesus, Still Lead On."

Pastor: "And all that believed were together, and had all things common." "The New Testament to many words from the streets of Greek cities and gave them new and richer meanings. Among them the word translated *fellowship* was often translated *communion*, and since used with many beautiful overtones. But it seems to have meant, to begin with, *share-holding* in some mutual enterprise," writes Gaius Gleen Atkins, in *The Fellowship of Prayer*. "It was made to order for Christianity and its message is heard in many passages, or like light in many old letters bright and tender. Christianity was then *now* and always *must* be a sharing of burdens, faith, hope, responsibilities—a communion of spirit."

"True fellowship is always nearness and understanding, burdens borne together, happiness shared and so enhanced; an interchange of cherished thoughts; a cure for loneliness; a power for action a comfort beyond words. Such fellowship, too, passage and so many others say, is a gate-way to fellowship with God (and through Him fellowship with all nations) from whom all good fellowships flow. It is waiting for us!

Hymn: "My Lord and Master . . ."

Prayer: Dear Lord, we thank Thee for every which binds our hearts together in Christian love. We bless Thee for all those who, sharing with us and with us, the bright and the shadow give us comfort, courage and foregleams of heavenly fellowship. Help us to realize that the universe belongs to Thee, Heavenly Father, and that it is Thy will that that which Thou sharest with Thy children is for all men; Thy plans encompass all the earth, Thy mercy vastly exceeds our personal needs, or those of our nation; help us to share all Thy innumerable blessings, thus turning the faces of all men to Thee in faith, and joy, and thanksgiving.

Hymn: "Take my life, and let it be."

Benediction.

Organ: "Jubilate Deo"—*Silver.*

II. Dedication to God's Will

Organ: "Meditation"—*Hollins.*

Invocation: Psalm 9:1-2.

Hymn: "Angel Voices Ever Singing."

Psalm: 71, responsively.

Hymn: "Father, to Thee we look . . ."

Scripture: Psalm 19. Luke 12:8, 11-13:11-17; 14:27-30.

Hymn: "Behold us, Lord, a Little Space."

edication: Christian marriage and the establish-
of our home and family life is based on dedi-
g our lives to the will of God. To set our faces
fastly in the direction of our goal, and to adhere
ne highest aims of Christian marriage and
thood, we need great courage, much zeal,
nding love, and a determination to dedicate our
act to glory of God. Unselfish service, and
athetic understanding become simple to any
n bent on living up to a sincere promise and
ation, made in the Name of Jesus Christ.

ow can marriage and parenthood be made what
intended it to be? This question can be
ered in the same manner that Jesus answered
question in verse 23 of our Scripture lesson,
d, are there few that be saved?" (Luke 13:23.)
us review again the answer Jesus gave to the
ioner. You see, Jesus points out that each
or woman answers the question of salvation
arrying out any dedicatory promise for himself
erself. Second, he points out by saving ourselves
e matter of any promise or undertaking, we are
to influence those about us, thus helping to
them too. Many a marriage is saved by a
ecrated wife, or a steadfast and sympathetic
and; many a child's promise of achievement is
e possible through the influence and example of
nts, even under adverse circumstances. All
ren reared in Christian homes, by consecrated
Godfearing parents, have a better chance to
out their mission in life.

he way is long, and the gate to the kingdom is
it" (narrow). But, note that Jesus points out
the gate is OPEN to all. There is one direction
e North Star and a million directions away from
Our daily life, simple and homely acts, are the
mining factor for each of us in reaching the
of the Open and Narrow gate. The nearer we
to carrying out the Will of God from day to
the more God-conscious we become, thus making
sasier to continue on our way toward the narrow
and influencing others to go forward with us.
e is a tendency in life to fix our route (habits)
it is hard to change. If we have fixed the rou'e
rd the open gate, we are that much nearer the
The Lord waits long and patiently, with hands
retched to each one of us, but we make the
ce ourselves whether to go toward Him, or lose
way in another direction.

Hymn: "Forth in Thy Name, O Lord, I Go."

Prayer: (For daily renewal of our resolve to
icate our lives to carrying out His will, for
ourage, and enthusiasm in carrying our
of the luggage of life, toward the narrow
open gate.)

Hymn: "O Grant us Light, that We May
ow."

Benediction.

Organ: "Temple March"—*Petrab.*

Hope for Security

Organ: "Prayer"—*de Eranzquin.*

Invocation: "Send out thy light and thy
h; let them lead me; let them bring me
o thy holy hill, and to thy tabernacles. . ."

—*Psalms 43.*

Hymn: "O Son of God, Thou Madest
own . . ."

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Psalm: 39, and 46.

Hymn: "God Moves in a Mysterious Way"

Scripture: Psalm 9:9-13; 13:1-6; 18:2-3;

Greater than man's quest for happiness, victory, for comforts, for power, riches,—greater than all these is his quest for security. Recent history does not go back far enough to tell the story of man's early attempts at security for himself, for his loved ones, his tribe; up-to-the-minute news reveals that we are almost solely concerned with man's attempt to build security. It appears we have learned that we cannot build security for ourselves, without building it for all men. But—we are still placing our trust in diplomatic language, weapons of peace, standing armies—all man-made plans. Security is a matter of the spirit, not the flesh! Security is won on the battlefield, it is born of the spirit, it rests in the realm of the spirit. The rich man, the man of fearful of robbery; the man who places his trust in God, and uses his means to serve God and his fellowman, does not fear robbery.

History seems to prove that, spiritually, victory is more dangerous than defeat. The Jewish people have never won any great military success, but it has been a greater spiritual asset in the history of the world than has all-conquering Rome. Greece was defeated by the Persians in the 5th century B.C. Athens went up in flames; but Greece, in the words of spiritual ideals, has had no equal in the centuries before Christ. History says, "Woe to the conqueror more often than 'Woe to the conquered.'"—Bode.

"The Bible, whose every word is testified to be true in this land (Palestine) wherefrom I write," says Dorothy Thompson in an article in the *Lancet* Home Journal, "has one ever-recurring refrain in the mouths of its poets and prophets, and records an ever-recurring fact, that great civilizations prosper when men turn from God and fail to walk in the paths of righteousness, justice, and mercy."

Security lies in a consecrated spirit, bent on carrying out the will of God among men.

Hymn: "When Courage Fails and Faith Burns Low."

Prayer.

Hymn: "Send Down Thy Truth, O God."

Benediction.

Organ: "Duke Street"—Kinder.

Church Gives Stand on Argentine Issues

By Joseph Newman

Special Radio to The Buffalo Evening News and New York Herald Tribune.

BUENOS AIRES, Nov. 19.—A collective pastoral letter signed by all members of Argentina's Roman Catholic Episcopacy, advising Catholics how to vote in the general elections scheduled for February, read Sunday in every Catholic church in the country.

"No Catholics," the letter said, "can join parties or vote for candidates who inscribe in their programs the following principles:

"1—Separation of the (Roman Catholic) Church from the state.

"2—Suppression of legal provisions which recognize the rights of religion and particularly the religious oath and the words 'in which our constitution invokes the protection of God, source of all religion and justice,' because such suppression is equivalent to the public and positive profession of natural atheism.

"3—Educational secularism.

"4—Legal divorce."

What He Might Have Said

What He did not say
 yet might have said,
 deem as marvelous
 as His spoken word.
 When impious faces
 looked into His,
 He might have smote them
 with His hand,
 and by His word condemned,
 but rather, did He say,
 "I shall forgive them
 For their ignorance."
 When a woman of the street,
 one with the scarlet stain,
 smiled as He passed by,
 He might have called her a harlot,
 but rather He smiled back,
 and there was healing for her wretchedness.
 When men came with nails,
 to fasten Him to a cross,
 He might have smitten them to earth,
 but, rather, for them He died.
 What He did not say
 yet might have said,
 gives unto every man
 a larger hope. — G. A. LEICHLITER

Bath Preparation

(continued from page 223)

every week and that gives you sufficient
 to square yourself with God and man.
 Prayer is by far the best spiritual pre-requi-
 site for worship. It should be intense on Satur-
 days and Sunday mornings before church.
 Prayer is a lofty pinnacle that leads
 to great rewards, but it is a long climb. You
 must get started before you come into the
 valley if you want to reach the summit of
 spiritual experience in one hour of church
 service.
 What you take home on Sunday morning is
 in direct proportion to what you bring along.
 Who comes with the deepest vessel carries
 the most living water. The Sabbath is a
 wonderful opportunity to refresh the soul, but
 success depends on a great deal on the prepara-
 tion for the Sabbath, during the week. One
 can never balance six. Mark 15:42—"It
 is the Preparation Day, that is, the day before
 the Sabbath." (Goodspeed.)

the farmer forevermore be honored in his
 life; they who labor in the earth are the chosen
 of God.—Thomas Jefferson.



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America

(Continued from page 216)

other public places to realize how deep how strong this tide of prejudice and hate is running. Nothing in our present American scene disturbs me more than this. Nothing frightens me more than this. If ever Christians needed to take our stand against racial prejudice and discrimination and injustice, we need to do so at this hour! Nothing, not even liquor, can damn the soul of America any more surely and completely than a debaucher of hate and prejudice!

I believe that the influence of our veterans, particularly those who have been in combat and have seen their Negro and Japanese-American comrades die for democracy, will be thrown against this tide of racial prejudice. There have been a number of heartening illustrations of this already. A friend of mine traveling on a bus recently when two individuals got on who were evidently intoxicated. It soon became apparent that they were intoxicated with racial prejudice. Loudly and lengthily, and profanely they damned the Jews, the Negroes, the Russians, and what have you. Finally, one of them turned to a soldier with a number of overseas bars on his sleeve and a row of decorations on his chest and asked him what he thought about it all. His answer was inelegant but very expressive. "I think," said he, "that it is all a lot of hooey!"

Oh, America, America, what a chance you have today! What an opportunity to lead the whole world out of the wilderness of hate and chaos and misery and war into the promised land of peace and security and brotherhood. For the second time in a generation God has given you the chance to fulfill your historic destiny. Will you rise to that opportunity—will you fail because you are drunk on alcohol and nationalistic pride and power and greed and prejudice? For the sake of more than a hundred thousand of your finest young men who were casualties of the First World War, for the sake of more than a million who were casualties in the Second World War, for the sake of a suffering humanity which looks to you for the moral leadership of the world, for your own sake, you must not fail this time.

"America, America! God shed His grace on thee,

And crown thy good with brotherhood
From sea to shining sea."

Gen. 9:20a, 21a—"And Noah . . . was drunk"

Nothing in this universe exists for itself alone. All things are related in the process of giving and taking, and this includes man.



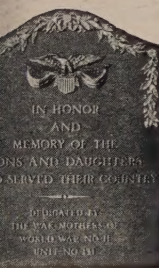
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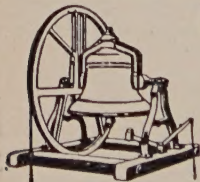
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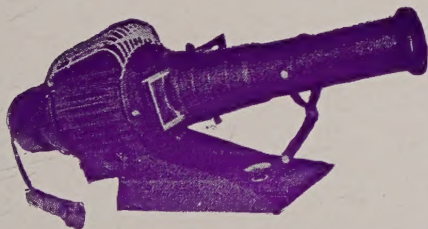
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